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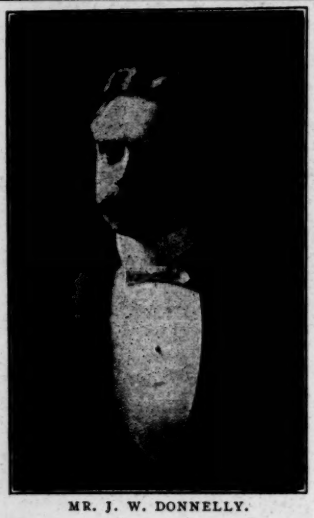

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. I.—(LI).—JULY, 1914.—NO. 1

LIVES OF THE EARLY POPES.*

A Study in Papal Biography down to Pope Gregory VII (1073–1085).

PAPAL historiography is concerned with the Papacy as an institution as well as with the Lives of the Popes. While the former has always had a profound interest for historians, as is evident from the mass of literature on all phases of papal influence and activity, the careers of the men who have constituted the Papacy have not received the attention which the importance and attractiveness of the subject might be considered to merit. There are numbers of excellent special biographies, and the names of Von Ranke, Creighton, and Pastor represent serious efforts to provide papal biographies extending over limited periods; but, so far, there has not been produced a solid, systematic and reliable general work of biography on all the successors of the Fisherman. The reasons for this neglect are obvious. The magnitude of the task would of itself prove a very effective deterrent, while the preliminary examination and criticism of records and sources would require the combined labors of many scholars and investigators. In addition, most of those who have hitherto undertaken the task have been dominated by a narrow spirit of polemical bitterness, which deprived their work of any real value.

* This is the first of a series of three papers on the Lives of the Popes. The other two articles will appear in the August and September numbers, and will survey the literature of papal biography down to modern times.

The selection of the reign of Gregory VII as the *terminus ad quem* for one period of papal historiography is purely arbitrary, and has no merit except that of convenience and the more effective grouping of the material under discussion. As a new spirit dominated papal activity after the successful labors of the great Hildebrand, new purposes dominated those who undertook to criticize and record the activities of the Popes themselves, and hence in view of the restrictions imposed by the Editor of this magazine such a division seemed advisable, the main purpose of this series of articles being to call attention in a summary fashion to the present condition of research regarding the general subject of papal biography. It is, of course, impossible within the limits imposed to give even a bare list of the sources available for the student of such a vast subject. Early biographies of the Popes, papal Registers and Calendars are merely a small fraction of the material out of which Lives of the Popes might be constructed, and in view of the fact that the Popes and the Papacy, century after century, occupied a place in the forefront of the world's activities, it is no exaggeration to say that papal biography might be drawn from the entire apparatus of historical research.

Hence it is necessary at the outset to insist that we shall confine ourselves to works of a strictly biographical character, and that it will not be possible to deal with the special biographies of any of the Popes. There are many of the latter class which might properly be discussed, but to deal with them would require the exclusion of most of the existing works on General Biography.

The history of papal historiography, just as that of general historiography, falls into four distinct periods. First, the early period, down to the Renaissance movement or roughly speaking to the middle of the fourteenth century. Second, the Renaissance period from the middle of the fourteenth to the beginning of the sixteenth century. Third, the Protestant, or polemical period, down to the beginning of the nineteenth century, and the fourth, the modern or scientific period, down to the present. It is needless to say that the works written in any of the three last periods do not necessarily bear evidence of the principles which the names of the periods might indicate, and that, for instance, Protestant historians of the nineteenth cen-

tury have all been animated by purely scientific motives. Modern papal historiography may be said to have made its great advance over other periods, when it placed the material coming from the other periods on a solid and reliable basis, and when it was content to view this material as evidence of the past without regard to sect or party.

Any discussion of early papal biography necessarily commences with the *Liber Pontificalis*. This work consists of a series of lives of the Popes in chronological sequence, commencing with St. Peter and continued far down into the Middle Ages. Certain set forms are followed in the construction of each separate biography. After the name of the Pope there follow statements regarding the place of his birth, his family, the length of his pontificate in years, months and days, and in some cases contemporary dates of Emperors or Gothic Kings of Italy, the disciplinary and liturgical decrees he issued, the churches built, endowed or adorned in Rome, and the number of bishops consecrated for Rome and elsewhere, as well as the number of priests and other clergy who were ordained. The formulas used are always the same. "N ... natione ... ex patre ... sedit annos ... menses ... dies .... Fuit autem temporibus ... augusti, a consulatu ... usque in consulatum .... Hic fecit .... Hic constituit ..., etc. Hic fecit ordinationes ... in urbe Roma per mens ... presbiteros ... diaconos ... episcopos per diversa loca numero .... Qui etiam sepultus est .... Et cessavit episcopatus dies ...."

Because of an apocryphal correspondence which is prefixed to the *Liber Pontificalis* in the earliest MSS., Pope Damasus was credited for a long time with the authorship of that portion of the work which preceded his reign. Up to a recent date the opinion first expressed by Onufrius Panvinius that Anastasius Bibliothecarius was the author of the section between the reigns of Damasus and Nicholas I (856-867) was generally accepted. Though the text of the work itself showed that Anastasius could not have been the author, no definite conclusions on the subject were arrived at until Duchesne published his monumental edition of the work in 1886. The result of the study of Duchesne, substantially concurred in by other scholars, Funk, Bardenhewer, Grisar, etc., is that the work is shown to be not the composition of one but of a series

of authors, nearly all of whom are anonymous. Without entering into the complicated maze of discussion and criticism by which these conclusions were established, the facts arrived at are: that instead of being drawn up in the time of Pope Damasus, the first edition of the *Liber Pontificalis* was made in the pontificate of Boniface II (530-532). Who the author of this first part was is uncertain, though Duchesne contends and on good grounds that he was a Roman cleric employed in the Treasury (Vestiarium) of the Popes. The *Liber Pontificalis* was subsequently frequently added to and continued by various authors down to Eugene IV (1431-1447) and to Pius II (1458-1464). The text of the first part of the *Liber Pontificalis,* as we have it now and as it is found in the MSS., is a *second edition,* issued probably in the first half of the sixth century.

According to Duchesne the first addition to the original work was made in the time of Pope Silverius (536-537). A long interval followed without fresh continuations. When the work was next added to, it is not easy to determine, though it is certain that one continuation ends with the Pontificate of Pope Conon (687). From Conon to Stephen V (885-891), with whom the original *Liber Pontificalis* ends, the lives were added by contemporaries of the Popes, and for this reason they have a special historical value. It is assumed that the authors were clerics actually employed in the Roman Court. The portion of the second part of the *Liber Pontificalis* extending to the reign of Gregory VII has little value as a source for the lives of the Popes in the tenth and eleventh centuries.

In consequence, therefore, of the peculiar manner in which the *Liber Pontificalis* was composed, it cannot be regarded as a work of final authority. Each particular life, and each group of lives must be studied separately, and their value determined according to the sources employed by their respective authors. Thus for the first four or five hundred years the only authority the book possesses is that which comes from its sources and these cannot always be determined. But with all its shortcomings it is the only systematic work on papal biography which comes from the early Church, and it is practically the only available source of knowledge for the lives of a large number of the Popes. In the edition of Mommsen, but more

especially in that of Duchesne, the wealth of comment and discussion makes the *Liber Pontificalis* the indispensable introduction to the lives of the early Popes.

Special biography was not much cultivated in the period under discussion, and until late in the Middle Ages the chroniclers and other writers who dealt with the lives of the Popes used the *Liber Pontificalis* as their model and principal source.

Ten years after the last date recorded in the *Liber Pontificalis,* a work was offered to the reigning Pontiff Sixtus IV (1474), which inaugurated a new era in papal historiography. This was the *Vitae Pontificum Romanorum* of Platina. Bartolomeo Sacchi, better known as Platina, was a typical product of the Humanism of his time. He had been successively soldier, tutor, and member of the College of Abbreviators. Though his career was a stormy one, and though he had been tried and imprisoned for heresy and conspiracy, he was made Librarian of the Vatican, which post he held until his death in 1481. He wrote his Lives of the Popes from St. Peter to Paul II (1471) and presented the work to his patron Sixtus IV. The manuscript is still in existence in the Vatican Library. It was a paragraph in this work which gave rise to the peculiar tale of the excommunication of Halley's Comet by Callistus III. Pastor says of Platina's "Lives" that "it is, in many respects, a remarkable work for the period in which it was written. Instead of the confused and often fabulous Chronicles of the Middle Ages we find here for the first time a clear and serviceable handbook of real history. The graphic descriptions, the elegant, perspicuous, and yet concise style of the work have won for Platina's 'Lives of the Popes' many readers even down to the present day."

Platina's work was frequently republished. Editions appeared in Latin, French, Italian, and German, and an English translation was issued as late as 1888. The lofty tone used by Platina in his Preface in regard to the dignity and importance of history did not prevent him from indulging his hatred toward Paul II, in precisely that portion of the work which might be considered to have real value because it was original.

Notwithstanding its defects, however, it remained the standard authority on the Lives of the Popes until the time of Luther. Luther, himself, almost at the outset of his career

marked out a new program for historians which became the guiding principle for his followers. The first work written under the influence of the new principles appeared under the eyes of Luther himself and with a preface from his pen. This was the *Vitae Romanorum Pontificum* of Robert Barnes. Born at Lynn in 1495, Barnes at an early age became an Augustinian, and after having studied at Cambridge and Louvain was made prior of the Augustinian convent in Cambridge, where he received the degree of D.D. in 1523. He was one of the first Englishmen to adopt the doctrines of the Reformers and after being tried for heresy he escaped from England to the Continent, where for a time he lived under the name of Anthonius Anglus, joining forces with Luther in attacking the Church. He was subsequently permitted to return to England, where he was for a time employed by Cromwell and Henry VIII. He afterward lost the royal favor and was put to death on 30 July, 1540, at Smithfield. "He died a victim of that royal supremacy which he had done his best to promote. Being condemned, moreover, without a hearing, simply by a Bill of Attainder, no one knew the precise cause for which he suffered. Luther supposed it was for his opposition to the divorce from Anne of Cleves, which may possibly be true."

While with Luther in Wittenberg he published (1546) a work entitled *Vitae Romanorum Pontificum,* which had very little merit, being merely a rehash of Platina with "unorganically inserted" extracts from the writings of the Protestant assailants of the Holy See. Barnes aimed at showing that all the evils in history might be traced to the Popes and that the opponents of the Holy See were deserving of honor and glory. The spirit of the work was biased and uncritical. Any documents which did not suit the purposes of Barnes he disposed of by saying they were forged or falsified. The records of the controversy between the Popes and the Emperors were favorable to the Popes, and were rejected on the ground that they were written by Italians and adherents of the papal party who were afraid to tell the truth.

The principles which animated Barnes found expression in nearly all the sixteenth and seventeenth century writings on the Popes from Protestant pens. Even the famous Centuriators

of Magdeburg are not free from this reproach. They were critical only where polemical interests were concerned, "or where tradition was opposed to their anti-papal views. While they never expressed the slightest doubt on the fable of Pope Joan, they strove to show that the Pseudo-Isidorian Decretals are forgeries. They showed none of the refined scepticism of the Humanists. Platina had rejected the tale that Pope Sylvester had made a pact with the devil in his youth: it did not occur to the Centuriators to doubt it. They made a special rubric for *miracula* in each century. If these were to the credit of missionaries to the heathen or to anti-papal heretics they were accepted without question; but if they substantiated the claims in favor of some Catholic doctrine, veneration of saints or relics, they were designated as *signa mendacia*. They sought to impress by the quantity rather than the quality of their proofs. Quite unlike Blondus or Calchi, they made no distinction between primary and secondary sources, between those which are contemporaneous and those which are later, between the original and the derivatives. Every author is satisfactory, provided he is opposed to the Papacy."[1] So assiduous were the Centuriators and their imitators in disseminating the strange calumnies which had grown up around some of the Popes that many of these malicious tales were accepted as established historical facts. Döllinger rendered a good service to historical truth when he disposed of many of the most outrageous of them.[2]

To enumerate the large number of works on the Lives of the Popes which appeared after the works of Barnes and the Centuriators would be a tiresome and unprofitable task. The best known of the English works is that by Archibald Bower, a Scotchman born at or near Dundee in 1686. After studying for some time at Douay, Bower went to Rome, where he was admitted to the Society of Jesus in 1706. After his novitiate he was engaged for several years in teaching history and the classics. He fled to England in 1726, and there, after deceiving his ecclesiastical superiors, he became a Protestant, and found lucrative employment as reader to Lord Aylmer and

[1] Fueter, *Geschichte der neueren Historiographie*, pp. 251 f.

[2] *Fables respecting the Popes of the Middle Ages.* Eng. trans., London, 1871.

editor of a History of the World. In 1747 he conceived the plan of publishing a History of the Popes by subscription. "He announced that he had begun the work at Rome some years previously, his original design being to vindicate the doctrine of the Pope's supremacy, and that while prosecuting his researches, he had become a proselyte to the opinions he had proposed to confute." The first volume of this undertaking was presented to the King of England on 13 May, 1748. Other volumes appeared at regular intervals: but Bower was not allowed to go unchallenged. He was attacked from Douay by the Rev. Alban Butler, and by a more determined opponent in the person of an indignant Protestant clergyman, the Rev. John Douglas, afterward Bishop of Salisbury, who in several pamphlets called attention to Bower's double-dealing methods. Douglas also published a tract, *Bower and Tillemont,* in which he showed that Bower had merely stolen his material from the French historian. Seven volumes in all were published by Bower bringing the history of the Popes down to 1758. Notwithstanding the opposition which Bower's pretensions aroused in his lifetime his work continued to be read. It was reprinted with a continuation by Dr. Samuel Hanson Cox in three volumes (Philadelphia, 1844).

In Germany the subject of papal biography received much attention in the last century, and was dealt with by such men as Planck,[3] Spittler, and Wattenbach. Their works, however, can have little interest for English readers. There are also many other works in German and English, but they show such bitterness and hostility as to merit no consideration. To this latter class belong the work of Joseph Edmond Riddle, an Anglican clergyman, *History of the Papacy to the Period of the Reformation,* which was intended to be a counter-blast to the Tractarian movement. Another perfervid opponent of the Papacy who dealt with the Lives of the Popes was Wylie, who devoted his life "to the exposure of papal errors and the clear and fervid counter exposition of the principles of the Reformation". The character of Wylie's writings can be judged from the fact that for thirty years he held a position on the Foundation of the Protestant Institute "as lecturer on popery".

[3] *Geschichte des Papstthums*; Hanover, 1805.

A French work by Louis de Cormenin enjoyed such a vogue in Protestant circles that it was deemed worthy of translation into English. It was published in Philadelphia in 1846 under the title *The Public and Private History of the Popes of Rome,* "from the earliest period to the present time", including the history of the saints, martyrs, Fathers of the Church, religious orders, cardinals, inquisitions, schisms, and the great reformers. The character of the work may be judged from one of its opening paragraphs. "The Popes, more loose and savage than the tyrants of ancient Rome and Byzantium, seated upon the pontifical chair, crowned with a triple diadem of pride, hypocrisy, and fanaticism—surrounded by assassins, poisoners, and courtiers—surrendered themselves to all kinds of debauchery and insulted the public misfortunes." The author was not content to be merely a historian, he also essayed the office of prophet, and in his introduction to the life of Leo XII took a dip into the future, with a measure of success equal perhaps to his efforts to reconstruct the past. "We think it is useful," he said, "at a time when everything is presaging the imminent ruin of the papacy, to explain the usages which govern the sacred college, and to transmit to posterity the regulations which are established for the election of the head of the Church, before they have fallen into forgetfulness."

It is all the more remarkable that men could be found to put such works into circulation as serious contributions to historical science when we remember the tremendous advances historiography had made and was making during the nineteenth century. In a sense the work of Von Ranke, though unacceptable to Catholics, was a protest against such an unwarranted perversion of historical accuracy, and a plea for objective and disinterested treatment. The Catholics on their side felt the need of correct histories of the Popes. The one which seems to have enjoyed most favor was that by the Chevalier Artaud de Montor, *The Lives and Times of the Roman Pontiffs from St. Peter to Pius IX.* An English translation was made by the Rev. Dr. Neligan, and published in New York in 1867; it was very familiar to the last generation of American Catholics. A very sumptuous edition of de Montor's book has recently appeared. *The Lives and Times of the Popes,* "including the complete gallery of the portraits of the

Pontiffs, retranslated, revised and written up to date from 'Les Vies des Papes', by the Chevalier Artaud de Montor, New York, 1910." A translation of Duchesne's chapter on the "gallery of portraits", or a discussion of the subject, would have formed a useful appendix to this work.

There were many other useful works from Catholic pens written to meet the storms of calumny which centered around the Popes, as *The Manual of the Lives of the Popes from St. Peter to Pius IX,* by John Charles Earle, and the study on the *Lives of the Early Popes,* by the Rev. Thomas Meyrick, M. A. Audisio's work on the *Civil and Religious History of the Popes* met with much favor and was translated into French. But these and many other books on the Lives of the Popes were defective because the material from which their authors were compelled to work had not passed through the necessary criticism and revision.

A final stage in the history of early papal historiography was ushered in by the publication of Duchesne's monumental edition of the *Liber Pontificalis.* The fruits of this magnificent contribution to historical science are already appearing in a series of works which promise to supersede and overshadow all that had previously appeared. Two of these deserve special commendation. Father Hartmann Grisar, S.J., has dealt with one phase of the subject in his *History of Rome and the Popes in the Middle Ages,* and Father Horace Mann discusses another in his *Lives of the Popes.* Grisar describes his work as "a history of the medieval Popes with the history of the city of Rome, and of its civilization, as a background, the author's desire being so to combine the two stories as to produce a true picture of what Rome was in the Middle Ages". In writing this work the author, no doubt, had in mind the plan of producing an account of Rome, and especially of papal Rome, which would offset the opinions and views of Gregorovius. The original scheme called for six volumes: Vol. I, dealing with Rome at the end of the ancient world, i. e., the period from the fourth to the sixth century; Vol. II, beginning with Gregory the Great and ending with the Carolings; Vol. III, carrying the work to the beginning of the Investiture contest under Gregory VII; Vol. IV, describing the Papacy at the height of its power from the time of Gregory VII to the

fall of the Hohenstaufen; Vol. V, dealing with the fortunes of the city and the Papacy to the end of the Babylonian captivity; Vol. VI, continuing the history of the Popes of the Renaissance, i. e. to the point where Ludwig Pastor, the author's friend and colleague at Innsbruck, begins his *History of the Popes from the Close of the Middle Ages.* The first German volume has been translated into English and because of its extent and bulkiness split into three volumes. It is to be hoped that the publication of the other volumes will soon follow.

It is impossible to give an adequate idea of the multiplicity of subjects which are treated in the work of Grisar. History, archeology pagan and Christian, literature, liturgy, in fact every conceivable topic which might make Rome known as the scene of the papal struggles and labors, come in for extended and scholarly treatment. All this is quite in keeping with the purpose of the author who says: "Over and over again, during our long sojourn in the city, the sight of visitors and pilgrims from our northern home has led us to sigh for a work which might serve them as a mentor in the day when they wish to recall at leisure all they had witnessed during their stay in the Eternal City. For their sake, and for that of all educated people, even of those who have never set foot in Rome, this work is written, not only that they may the better know the monuments of ancient heathenism and rising Christianity, but that the position and aim of the medieval Papacy may be made clearer."

Though the work is not strictly biographical, it is more vivid than mere biography, and by reason of the subjects which are discussed it will remain invaluable not only as a book of reference on the architectural and liturgical activities of the Popes, but an inexhaustible mine of information on the art, the antiquities, the topography, and the history of the city itself.

The second of the two literary undertakings referred to above is from the pen of the Rev. Horace K. Mann, Head Master of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Father Mann was impressed with the fact that since Bower's *History of the Popes,* no complete attempt had been made to publish in an English dress, and in a form which could in any way be called full or scientific, the Lives of the Popes in the early Middle Ages. To remedy this want he commenced in

1902 the publication of a series of volumes which is still being carried on. The first five volumes dealt with the Lives of the Popes in the Early Middle Ages, or from 590 to 1048, the date of the accession of Pope Leo IX. The first volume in two parts dealt with the Pontiffs from Pope Gregory I (590) to Pope Leo III (795); the second carried the narrative to Pope Nicholas I (858); the third extended to Pope Formosus (891); the fourth to Pope Sylvester II (999); and the fifth to St. Leo IX. An additional series, uniform with the first and numbered consecutively was next undertaken, and this is now in course of publication. So far four volumes have appeared: Vol. VI, dealing with the Lives of the Pontiffs from 1049 to 1073; Vol. VII, from 1073 to 1099; Vol. VIII, from 1099 to 1130; and Vol. IX, which recently came from the press, from 1130 to 1159.

In scope and purpose Mann's work is purely biographical. He gives in chronological order a more or less extended account of the life of each Pope, and his method is simple and frank. In contrast to the work of Grisar, Mann does not concern himself with contemporary events except in so far as they are connected with some actual facts in the careers of the Pontiffs, and his volumes are justly designated "Lives", not "Lives and Times" of the Popes. To this extent his contribution supplements and completes that of Grisar, and though concerned with the same theme the works of the two authors do not overlap to any considerable extent.

For English-speaking Catholics the "Lives" of Mann will prove not only very delightful but very necessary reading. For the first time it will be possible for them to become acquainted with the careers of many of the Popes, and to have the assurance that they are reading a work written with a sincere purpose of being accurate. If objection may be taken to Mann's work, it may be on the ground that it is somewhat lacking in a sense of proportion, and that all the Popes are viewed in a light which does not sufficiently accentuate the greatness of those who were great nor the pettiness of those who were small. Taken as a whole, it is a substantial advance in the treatment of papal biography; and if open to objection in matters of detail, it presents much solid and well-digested information not accessible elsewhere.

This rapid and superficial survey of the field of early papal biography shows that much still remains to be done; but it also shows that Catholic authors are alive to their opportunities and responsibilities. The Lives of the pre-Constantinian Popes is a subject which may at no distant date attract the attention and arouse the zeal of some author; but until that time, the numerous Encyclopedias and Dictionaries which are being published offer reliable and scientific accounts, which will compensate for the lack of works of a more systematic character.

To sum up, therefore, we may conclude that in the field of general papal biography the aspiring student of the present has a decided advantage over his fellow of a quarter of a century ago, in having at his disposal the works of Duchesne, Mommsen, Grisar, and Mann. Were we to extend the list to include all the publications which might be considered essential for the Lives of the Popes we might mention the names of Jaffé, Kihr, Mirbt, and a host of others. The outlook is promising and it is not likely that any future Barnes or Bower will receive much consideration at the hands of scientifically trained historians. It is well, however, to remember the words of Lord Acton: "Though the Papacy is so obviously an essential part of a Church, whose mission is to all mankind, it is the chosen object of attack both to enemies of Catholicism and to discontented Catholics."

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THE PRIEST AS TEACHER.

THE object of this essay is to sketch in outline the qualifications of a priest for the office of teaching Christian doctrine. The purpose of it is to show the necessity of assiduous training in those qualifications all through the seminary course. It will be noticed that I give more space to the spiritual, than to the rhetorical, equipment of the teacher. I have done so with the design of directing special attention to what I consider the most important, although the least regarded, element of a sermon or instruction. The saintliness of a pastor may not make him a popular orator; but it does better—it en-

ables him with accompanying grace to draw crowds round his confessional.

I trust it will not be inferred from anything I say in these pages, that I undervalue the work done in our Catholic pulpits. It is good and effective, but not above improvement. The development of our seminaries, however, and the high standard of our Catholic colleges should make us independent of books of sermons. I have known some men of more than average talent who would not trust themselves to write and deliver their own sermons. Diffidence may sometimes be a vice.

I. Pastoral Teaching in General.

Pastoral teaching and learning are correlatives. If a priest talk to an audience from the pulpit, and the audience do not hear him, or cannot follow or understand him, or if they bring away nothing more than a blurred impression of what he said, he does not fulfill the duty of teaching, though he be eloquent as St. John Chrysostom and learned as St. Thomas Aquinas. Axiomatic as this truth is, some priests seem ignorant of it; for either they speak above the heads of the audience, or their sentences have neither head nor tail, or their distinctions and subdistinctions are too bewildering, or their arguments are too fine-spun, for common minds to understand them. Yet it would be dangerous to tell them that they are giving stones for bread to their hearers.

The content of all pastoral teaching is Jesus Christ and the deposit of revealed truth which He committed to His apostles. Theology has arranged this deposit in a beautiful synthesis, indispensable to the Hellenic and the Western mind. In this form it is now presented in our Catechisms, not without some loss of impressiveness. One thing, however, the deposit of faith must not lose is its intimate relation with its source in Jesus Christ. This has to be kept in prominent view, especially in expounding and inculcating moral duties. And it is not with the Name, but the Person, of Jesus that the connexion is to be made. It should be vital, not merely verbal. Moreover, the perspective of revealed truths is an integral part of the deposit, and should not be ignored by the Christian teacher. He should emphasize whatever the Gospel emphasizes. The Fatherhood of God, the Word made flesh, the indwelling of

the Holy Ghost in the Church, the preëminence of Christian charity, the duty of self-denial, cross-bearing, unworldliness, prayer—these leading truths must not be crowded into the background to make room for others less directly connected with the central fact of the world's Redemption.

The end of Christian teaching is lost sight of by some, because they have lost faith in ideals. They aim only at results within easy reach of them. They take "Hitch thy wagon to a star," for nonsense, so they hitch theirs only to slow-paced, somnolent roadsters. The mission of our Divine Lord, of which the priest's is a continuation, is something very different. "I am come," He says, "that they may have life, and have it more abundantly." What life? The see-saw life of an intermittent sinner? Surely, no; but an earnest, vigorous, growing life of faith, and hope, and love; a life prudently safeguarded against spiritual fatalities; a life of sterling integrity, of firm self-control, of calm endurance; a life fortified by daily prayer and frequent reception of Sacraments. This is the life in which the priest must aspire to train his people. The maintenance and growth of such a life must be the ever-conscious end of his teaching.

The frequent teaching of Christian doctrine is a Divine obligation implied in the very name of pastor. "Feed My lambs; feed My sheep," was the test and evidence of St. Peter's love, demanded by his Master, the Good Shepherd. St. Paul took no credit to himself for preaching the Gospel. "If I preach the Gospel," he writes to the Corinthians, "it is no glory to me; for a necessity lieth upon me: for woe to me if I preach not the Gospel." I Cor. 9: 16. And the pressure of this necessity he would have his disciple Timothy share with him in the following words: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom: preach the word; be urgent, in season, out of season." II Tim. 4: 1, 2. The Council of Trent for the whole Church and the third Council of Baltimore for this country inculcate the frequent duty of pastoral teaching in most earnest language. Lastly, in our own day the sovereign pontiff Pius the Tenth, in his Encyclical on the teaching of Christian doctrine (1905), has made stringent laws, binding priests and bishops alike, for the discharge of this vital work.

The teaching of Jesus Christ had a twofold effect,—it enlightened, and it moved. The enlightenment of the mind and the movement of the heart were simultaneous. We never find them separated. He does not appear to have ever taught for the sake of mere knowledge. His mission was practical, not speculative. Needless to say, our teaching should be conformed to this model. Yet a cleavage seems to have developed between the speculative and the practical teaching of Christian doctrine. To each is given a separate name, the former being called an instruction and the latter a sermon. If the cleavage meant only a predominance of enlightenment, or instruction, in the one and a predominance of exhortation, or spiritual movement, in the other, no objection could be raised. But a sermon without a solid foundation of doctrine or an instruction without practical application is anomalous, a dereliction of duty, and harmful to the hearer, be he child or adult. At best, it is giving a half loaf instead of the full loaf due.

II. Spiritual Equipment.

A priest learns many useful lessons from a study of the nature, content, end, and obligation of pastoral teaching. These, however, are but sidelights that give a dim glimpse of what his full equipment must be, at least in aspiration and effort, that he may represent Jesus Christ worthily, and announce His message adequately to the world.

"The words which thou gavest me, I have given to them. . . As Thou hast sent Me into the world, I also have sent them into the world." John 17:8, 14. "I have chosen you, and appointed you, that you should go, and should bring forth fruit, and your fruit should remain." Id., 15:16. "I live, now not I; but Christ liveth in me." Gal. 2:20. "Do you seek a proof of Christ that speaketh in me?" II Cor. 13:3. Based on these texts, the traditional idea of the priest has been adequately expressed by St. Bernard in the well-known words: "Sacerdos alter Christus." Hence, the priest who comes nearest to this ideal—who represents Jesus Christ most vividly, who brings Him to mind most forcibly, who lives as He lived and teaches as He taught—such is the priest who will speak with greatest authority, to whom hearts will open most readily,

who will bring forth much fruit. To his hearers he will be a veritable "man of God," "an angel of the Lord of hosts," an ambassador of Christ. If it be asked, then, what is the spiritual equipment of a priest for teaching Christian doctrine efficiently, the answer is Christlikeness. As this term, however, is too comprehensive to be definite and impressive, I select certain features of it that imply or help to the others and are best adapted to present-day conditions in this country.

1. The Spirit of Poverty. The voluntary poverty of Jesus Christ had a prominent place in the economy of Redemption, and was intended for an object-lesson to His followers and still more to His apostles. The lust of possession has been the root of all evils from the day man was doomed to eat his bread in the sweat of his face. To reverse that doom, He by whom all things were made assumed human form and lived among men, owning nothing but the bare necessities of a peasant life. With marked emphasis He preached the spirit of poverty to the world, and enjoined the relief of it on the wealthy as a condition of their salvation. Yet more pertinent to the present purpose was His command to His apostles when He sent them on their first mission to the lost sheep of the house of Israel. "Do not possess gold," He enjoined, "nor silver, nor money in your purses; . . . for the workman is worthy of his meat." Matt. 10: 9, 10. The spirit of this injunction and of all else that our Divine Lord has said of poverty demands of a priest absolute detachment from money and all that it stands for among men, except the requirements of a simple life. This is a hard saying; but it is not mine. It is taught in the Sermon on the Mount and repeated by St. Paul, who writing to his disciples about teachers who suppose "gain to be godliness," says: "But godliness with contentment is great gain. . . . Having food and wherewith to be clothed, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition." I Tim. 6: 6, 8, 9.

There are few lessons taught by Church history more emphatically than the inefficiency and ultimate corruption of a wealthy clergy, and, on the other hand, the earnest reformation of morals as well as the high grade of spiritual life that

follows the teaching of apostolic priests. Whether the people tell their pastor or not, they look to him for illustration of his teaching in his own life. When he tells them to be unworldly, they expect to find him unworldly; when he tells them to be generous in helping some work of charity, they look for his own name at the head of parish contributions, etc., etc. Otherwise his preaching is largely a waste of breath and energy. The sheep do not recognize the voice of the Good Shepherd in the insincere accents of His representative.

2. Purity of Intention. Self-consciousness mars the writing and delivery of many a sermon. Some of it may be pardonable in young priests; yet if they feel their intimate union with their Divine Master and the identity of their teaching with His, they should quickly throw off all thought of self and become, as it were, His voice, and speak from His Heart. "I am the vine; you the branches. He that abideth in Me and I in him, the same beareth much fruit." John 15: 5. The branch has no consciousness distinct from the vine of which it is a member. Neither should a teacher of the Divine Word. Timidity, indeed, is reconcilable with purity of intention; but what makes his words comparatively ineffective and barren, is rather vanity than timidity. He dreads the mortification of failure. This childish form of vanity, however, seems innocuous, compared with the full-blown egotism of the preacher who exploits the gift of eloquence for selfish ends. What a crime against the sacredness of the Gospel and the cry of the starving soul for bread! How far removed is such profanation of the Christian pulpit from the self-effacement of St. Paul who "came not in loftiness of speech or of wisdom," whose preaching was not in persuasive words, but in the revelation of the power of the Holy Ghost! How the healthy instinct of the laity can ever tolerate vanity and ambition in the accredited representative of Jesus Christ, is hard to understand. But still less comprehensible is the enthusiasm with which Christless preaching is received. St. Paul in his second Epistle to Timothy foretold a time when similar aversion to sound teaching would appear among the faithful; and in giving the remedy he intimates the cause of it. The remedy is this: "I charge thee before God and Jesus Christ: . . . Preach the word: be urgent in season, out of season. . . . Be watchful; endure

all hardships; do the work of an evangelist; fulfill thy ministry." II Tim. 4: 2 ff.

3. Charity. "By this shall all men know that you are My disciples, if you have love one for another." John 13: 35. The love of man for man, which Jesus Christ combined with the love of man for God, is motived by man's destined participation in the Divine nature. Its relation to philanthropy, so generally taken for it, is analogous to the relation of a true to a false diamond. Charity is the only solution of the world's problems of to-day; the only remedy for the world's feverish unrest. But as long as it is confined to the Bible and the pulpit, the world will hold to its counterfeit. Men want to see it in Christian life and work; and when manifested there, its universal acceptance will be assured, and Christ will come into His own.

What the world asks of the Catholic body has to be initiated by the Catholic priest. He must preach charity as the highest perfection and he must practise it in an eminent degree. He must make it the primary and chief characteristic of his ministry. He must visit and relieve the poor of his parish. He must show fatherly solicitude for the erring and the outcast. He must comfort those in domestic or financial trouble. He must bring consolation to the bereaved. He must be patient with the obstinate and rebellious. He must, in a word, put on Jesus Christ, and be the representative and agent of His love to every member of His flock.—Think what power such charity will give to his teaching, what weight to his exhortations, what influence with the young. Think of such charity characterizing the priesthood, not sporadically, but uniformly and universally; and then calculate how soon the Spirit of Christ would renew the face of the earth.

4. Zeal. This is the intensity of charity, and is not confined to doing magnificent things for Jesus Christ and His Church. It is manifested best and most unmistakably in ordinary parish work, faithfully and patiently performed; sitting by a little child helping it to learn and love its religion; staying long hours in the confessional with fagged brain and aching temples; visiting some dying penitent daily, to make sure of the soul's safe passage into eternity; giving hours to study of next Sunday's sermon, while lighter work was tempting him away:

such are the works in which the zealous priest delights most; for they are lowly and too often shirked, but especially because they are so like the work of Jesus Christ Himself among the Galilean peasantry. Men recognize sooner or later the heroism of such faithful service among the poor. They see the man of God, the "alter Christus" in the faithful friend and consoler; they feel the power of God in his words, and are converted.

5. A Wide Horizon. While Jesus taught among the hills of Galilee, His Heart felt for the multitudes all over the earth, because they were distressed, and lying like sheep without a shepherd. We cannot doubt that He thought of those multitudes while training His apostles to teach the Gospel to every creature, to teach (make disciples of) all nations and baptize them. As the wisest and most perfect of teachers, He must have adapted their preparation to their future, world-wide work. He led them day by day to broaden their sympathies and aspirations till they included the whole world in the new Kingdom of Israel He had called them to found. "Ager est mundus." Their field of labor was to be the world. It is the field of labor of the priest also who succeeds them in their work. There is no reason why the horizon of a pastor's life—of his thought, sympathy, coöperation, prayer—should not be wide as the world. It is true that his primary and chief care and work are due to his parish. No outside claim or need may ever be allowed to interrupt his duty toward it. But parish boundaries need not shut out a sympathetic view of the whole field—of the interminable war between the Church and the powers of darkness, of his fellow soldiers, some fighting manfully under the banner of the Cross, while others, in hope of the martyr's crown, are carrying that Cross, as a torch, into the night of heathendom. From this wide horizon a pastor will gain much moral strength and courage for his own work, and many inspiring illustrations for his sermons and instructions. Still more, he will educate his people in a fuller knowledge of their identification, as members, with the world-wide Church of Christ, and he will train them to take part in her various and multitudinous activities.

These few elements of spiritual equipment for pastoral teaching are all that can be given here; yet few as they are, they

will, I trust, lead each priest to study for himself the other characteristics of our Divine Lord's life as the greatest of teachers. But the characteristics of His life give us only the spiritual foundation for Christlike preaching and instruction. To build on that foundation, we must study the main features of His own teaching and adopt them as far as diversity of audience and other conditions will permit. The following are among the most obvious.

He suited His teaching to His hearers' capacity and preparedness. This adaptation is shown in the Parables, in the Kingdom-section of which He uses their yearning for the the golden age of David, to prepare them for the revelation of a spiritual kingdom more glorious than his. So, too, before His death He said to His apostles: "I have yet many things to say to you: but you cannot bear them now." John 16: 12. Every live teacher observes this canon; yet it is known that some priests disregard the mental or spiritual status of their audience, and speak over their heads or urge on them difficult and unpleasant duties without suitable preparation.

He generally gives a reason or a sanction for whatever He enjoins. The reward of good is more frequently mentioned than the punishment of evil; but reward and punishment are revealed with emphasis. This rule should check the scarcely credible practice of some few who shrink from mentioning the "everlasting fire" of Hell to their parishioners. It applies also to those who expound doctrine without proof or sanction, relying solely on the authority of the Church of which they are the representatives.

He appeals frequently to His miracles, to gain credence for His doctrine. We ought to make more ample use of the same means. The works which He performed are recorded by the Holy Ghost for this practical purpose. Skill in Narration and Description, about which more hereafter, can represent those miracles almost as vividly as if actually seen.

His words were concrete, and His statements simple and direct. With the educated Pharisee and the Galilean peasant He used the same vocabulary, the same form of exposition, enforcement, and illustration. He made statements, it is true, that called for explanation; but He made them for the manifest purpose of exciting interest and eliciting inquiry. Take

for example the complaint made by some of the disciples (John 16: 16): "What is this that He saith,—'A little while'? We know not what He speaketh." This question, the context shows, was intentionally provoked to lead to the answer given it.

Concreteness, simplicity, and directness are not always characteristics of the Catholic pulpit. They are woefully lacking in some of the oratory heard on special festivals. It is doubtful if St. Paul would be invited to preach on such occasions. But it is not doubtful that, were he invited, he would tell home truths in terse words, "live, and strong, and more cutting than any two-edged sword."

Illustrations are strewn profusely through all Christ's teaching. They are taken from familiar objects, everyday occurrences, and ordinary aspects of nature. They reveal keen sensitiveness to the beauty, and still more to the spiritual suggestiveness, of the visible world. Under this head come symbolic actions to bring home great moral truths. He taught simplicity, docility, and sincerity by embracing a little child and pointing it out as a type of those who are to enter the Kingdom of Heaven. He also inculcated humility by the washing of the disciples' feet. And that terrible curse of the barren fig-tree,—was it not an emphatic condemnation of the crime of a fruitless life?

The notes of solidity and austerity are, undoubtedly, laudable distinctions, as they are valuable traditions, of the Catholic pulpit; but they do not make the Gospel more acceptable to the average Catholic, they make it distasteful to the young, and they seem to favor the false impression that a gloomy visage is a passport to Heaven. The silver edge suggests a silver lining to the dark cloud, and so relieves its sombre effect. Apt comparisons and analogies, appropriate narratives, picturesque descriptions, frequent quotations from the Bible, anecdotes from Church history and the lives of the Saints,—all these focusing their light on some Divine truth, not only help to conviction of it, but they also prepare the conviction to become a motive of conduct.

Many forms of emphasis were used by Him. The most frequent and characteristic were the epigram, the asseveration "amen, amen," and the affirmative and negative statement of some specially important duty. These are self-explanatory.

The only other distinctive feature of His teaching that I shall mention is its authoritativeness. He is always self-possessed, definite, strong, masterful, the Messias. Hence, "the people were in admiration of His doctrine; for He was teaching them as one having power." Matt. 7:28, 29. It is, I think, this definiteness and rightful assumption of authority that make the Catholic pulpit attractive to outsiders. There is need, however, that the priest keep his credentials well before the minds of his hearers, that he does not exceed them, and that he does not dispense on account of them with the Scriptural and traditional sources of his teaching.

III. Rhetorical Equipment.

Heretofore we have kept the pastoral teacher in closest union with Jesus Christ. Were every priest a saint, he might produce marvelous effects by sole adherence to the foregoing principles and suggestions in his teaching. As motion begets light, so Christlike preaching may directly move the will and through the movement produce light in the intellect. But we who are not saints must follow the ordinary psychological course, and, first, enlighten the intellect by exposition and proof and, next, move the will by persuasive motives to some definite object. The means whereby this is done may be called the rhetorical equipment of the teacher. Unfortunately, it is sometimes the only equipment and even at that, truncated of its crowning element, the effective persuasion of the will.

The more fully a priest is possessed of the spiritual endowments now described, the more earnestly will he labor to acquire and practise the art of sacred rhetoric, so as to dispose his hearers for the divine grace that will accompany his teaching. This art is taught in the homiletic class of seminaries, and has an abundant literature, ancient and modern. There is no need, therefore, of giving a summary of its principles; but there is a crying need of longer and more systematic training (1) in each of the elements of a sermon or instruction, (2) in its composition and delivery, and (3) in the special instruction of children in parish and Sunday school as well as in preparation for the Sacraments. Nowhere else in ministerial work is it more harmful to follow the line of least resistance than in this matter of pastoral teaching. Yet, in the past at

least, no effectual pressure was used to withhold seminarians from this easier course. People no longer believe that "teaching is as easy as falling off a log"; and they are coming to think similarly of preaching. Intelligent Catholics are growing tired of platitudes, bad grammar, husky voices, and graceless delivery in the pulpit, even though the abuses be rare and exceptional.

The elements of rhetorical equipment may be classed under three heads: Knowledge; Literary Expression, and Delivery.

1. Knowledge. This must be accurate, definite, comprehensive, logically connected, validly established, adapted to the audience by concrete rendering, easy to remember. Knowledge thus qualified is the back-bone of a sermon or instruction. To acquire it a strong sense of duty is indispensable, with much patience and self-denial, and a great love of souls. There must be reading of Theology, verifying of texts in the Bible, use of Concordance and Commentary, as well as the taking and arrangement of notes. And then abstract words must be changed to concrete, if such can be found; else they are to be explained by example, metaphor, analogy, or other rhetorical expedient. "Who need do all this," some one may ask, "as long as he can find his matter already collected and arranged in the hundreds of sermon books and preachers' helps with which the Catholic book market is rather overstocked?" I answer, he will do it who prefers to wear his own coat, though it be shabby, rather than parade in his neighbor's; he will do it who delights in faithful work for his Divine Master; he will do it who was trained in the habit of doing it in the seminary, and feels a growing zest for it in the priesthood. On the other hand, he will not do it who has lost the habit of sacred study, and with it the high ideal of priestly life he acquired in his alma mater. "Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus." Mal. 2 : 7. I grant however, that it is better to preach the sermon of another than to talk on a sacred subject without preparation.

2. Expression. I speak here only of written expression, or composition. Something will be said on its vocal form under the next head. Written expression may be intellectual or esthetic: intellectual in exposition, proof, enforcement, and application of truth; esthetic in grace and beauty of literary

form, as well as in pleasurable appeal to the imagination and emotions.

(a) Intellectual expression demands clear thinking, accurate discrimination of words, liberal use of modifiers, logical sequence of ideas, frequent repetition and recapitulation, and daily exercise in composition. "Caput est quamplurimum scribere."

These conditions call for strong, efficacious motives for steady, continuous, painstaking compliance with them. But where zeal is kept at white heat, there will be no lack of motive. Nothing we can do is too good, no effort too great, for our Divine Master. We have consecrated our lives to Him: let there be no "rapina in holocausto."

(b) Esthetic Expression. In this some young priests seem to have received no training whatever. They narrate Scripture events and legends of the saints in the crudest form, without color or atmosphere. They never give the setting of a miracle, discourse, or fact of our Divine Lord's life. Galilee might be as flat and featureless as the Sahara for anything they tell about it. In emotional appeal their best effort to arouse the feelings is an over-plentiful supply of "Let us." Figures of speech are so rare that their use of one would awaken the Seven Sleepers. Hence, many of our sermons and instructions are sadly deficient in the elements of Narration, Description, and Emotional Appeal. Nor is the supply of these forms of expression characteristic of the average book of sermons. Only assiduous practice will remedy this want of esthetic expression in sermons. If not begun in the seminary, the harder the work in the priesthood. But the work has to be done, if our preaching is to please, as well as to teach and move.

3. Delivery. This includes two elements, voice and gesture. A few words on each will suffice.

(a) The voice, when carefully cultivated, adds very much to the effect of teaching. It charms the ear and disposes the hearer to words that sound like music. Besides, it gives to each word its proper emphasis, modulation and inflexion, thus making it more clearly and closely identical with the thought it expresses. On the other hand, a harsh, grating, ill-pitched voice that screams for emphasis and whines for pathos, keeps the audience on a torture-wheel to which it will not submit

itself again except under pressure of painful duty. It is not easy to understand how a priest with a defective voice can deliberately neglect ordinary remedies or inhibitions for its improvement. Professional singers practise severe self-restraint in eating, drinking, smoking, etc., in the service of the public. Surely a priest can do as much, if needed, in the service of Jesus Christ. "Every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one." I Cor. 9: 29.

(b) Gesture. Every movement of face, hands, or body that emphasizes a statement or adds grace or dignity to it, is included under this head. It should be spontaneous and appropriate, doing for the eye what the musical intonations of the voice do for the ear. The best gesture is that which is so identified with the thought expressed as not to be noticed. No artificial rules will help a preacher better in this department than the habit of walking properly and using the hands with natural grace in ordinary conversation.

Here then is my idea in outline of the equipment of a priest for the ministry of teaching divine truth as closely as possible after the model of the Divine Teacher Himself. My purpose throughout has been to emphasize the self-evident necessity of long, intelligent, formal and effective training of our seminarians in every element of the dual equipment I have summarized. For it is obvious that the work, if not done in the seminary, will seldom be done at all. As the education and training of the apostles was intended to prepare them to teach all nations, and as the priest is called to continue their work, so it seems the clear duty of the seminary to direct its teaching primarily and chiefly to his adequate preparation for expounding the Gospel message in whatever part of the great world-field the Holy Ghost may place him. Hence, Theology, Scripture, and Church history should have this for their objective; else the Church in this country shall inevitably lose its hold on the faithful.

But besides this direction of the intellectual and spiritual work of the seminary, two special classes are absolutely necessary from the beginning to the end of the scholastic course. One of these should be given to the literary study and para-

phrasing of Bible passages, training in the different forms of composition, analytic study of the sermon and the catechetical lecture, and, finally, a year's training in pedagogy. The other class should be occupied with training in reading, elocution and delivery, with memorized recitations from standard sermons, and with practical lessons in callisthenics, graceful deportment, etc. The success of these classes will depend on the importance attached to them by the faculty and the prominent place given to proficiency in them among the qualifications for Orders.

These classes will be inaugurated in the seminary, only when we realize that its primary end is to educate and train candidates in the ministry of preaching the Gospel, of teaching Christian doctrine. For continuous practice in the art of teaching is absolutely necessary to this end; and the end itself is manifest from the solemn statement of Pius the Tenth in the Encyclical already quoted: "It is important to emphasize and urge this in a particular manner, that no weightier duty is appointed unto priests, and by no stricter obligation are they bound" (than "the instruction of the faithful in sacred things").

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SOCIALISM OR FAITH.

II. "For They Have Nothing To Eat."

A PROBLEM IN THE CONCRETE.

"YOU were wrong, Dean," Father Lynch announced flatly. "The question is all one of political economy, anyway. You might better leave it alone. The Church is not called to settle it." He was fifteen years younger than the Dean, and, privately, believed him the wisest man in the world But they had been neighboring pastors for twenty-five years; this gave certain privileges.

"Everything is political economy, if you come to that," said Father Huetter, taking up the defence for Dean Driscoll who seemed to be thinking of something else. "It is a question of political economy when a man has not five cents to buy

a loaf of bread. Also, it is political economy to ask why the loaf costs eight cents when the man has only five."

"You say," the young German priest went on, laying down his argument with finger on palm, "the Church has not to answer these questions: the law of *mine* and *thine* settles them. But, does it? The law of hunger is stronger yet. Suppose the man obeys the law of hunger and takes the bread where he finds it. Then both Church and State are interested. Each has a question to answer. Are we forever to be tinkering with remedies and mendings? Are we never to root at causes?"

"You are thinking in small circles," returned Father Lynch. "You are cooped up in your village here—you call it a city—where the people are too crowded around you. You hear too much of uplift and brotherhood and man's duty to man. You imagine from it all that one man is interested in another man; how the other lives, what he does. He is not.

"Come up into the hills with me," Father Lynch waved a cherished pipe expansively to the blue foothills of the Adirondacks, "and see how big the world is. From Felton Top I can see miles across the valley to the slope of Marcy. There is a man there who ploughs a big tract of the slope every spring. When he has been delving three days, at the biggest work he does in the whole year, I can see what he has done. He has made a little black square, the size of your hand, in the green of the slope. Now every man in the world is as interested in every other man as I am in that man, or he in me. I watch him because, after he has broken his heart at it for three days, he makes a dot on my view. He does not know that I exist."

"But that is extreme," Father Huetter contended.

"Is it? How many people are there in the world?"

"In figures? Oh, a billion and a half, I suppose, or more."

"You are right. The figures mean nothing. But we'll agree that there's a lot of people, anyway. Now barring exceptions, like the Dean here who—and it's time for him—is thinking of Heaven, and you who are worrying about Socialism, what is practically every mother's son of all these men in the world thinking about?"

"He is thinking," Father Lynch answered himself, "of what he can get, and how he can keep what he has. And you are surprised that an individual, here and there, has not the price of a loaf, when all the world has been conspiring from the beginning to keep it from him, or to take it from him if he has it. No church, no power on earth can regulate the impelling selfishness of men. The world is too big, besides. And the currents of supply and demand, of want and plenty, flow about it like the magnetic waves. You can never hold them. You cannot set the price of labor or of bread, for men will give what they have to and take whatever they can get for each."

"The Church did just that for seven hundred years," Father Huetter contended warmly. "And the world was, relatively, a far bigger place than it is now. She laid the foundations of modern Europe on just Her ability to curb the rapacity of the strong and to enforce equity between great and small."

"She did. But who knows about it now? Is it not a fact that most modern history blames Her for the very abuses which She alone could and did curb?"

"But that is the common lot of every great force for good."

"Just what I'm telling the Dean, here. Whether he spoke for or against Socialism he is bound to be put in the wrong."

"I said nothing of Socialism. I spoke to my people the gospel of Jesus Christ as it is written for me," the Dean put in quietly. "I was not thinking of Socialism. I was thinking that to-day is Labor Day and to-morrow the schools open. Some of the boys and girls have shoes, because they have gone barefoot all summer saving them for school. But more have none."

He turned to the hills. "Do you see that blue line across the waist of Orrin Mountain? You have not been twenty-five years in these hills without knowing what that means?"

"It means," answered Father Lynch, "that there'll be frost very soon."

"I was thinking of that, not of Socialism," the Dean went on. "I was thinking of the haggard, desperate faces of the men before me. For three months they have been hoping for a peaceful settlement of this strike. Now, when they have lost

faith in Jimmie Loyd—the only real leader they had—they see no hope. I was thinking of the gray faces of the mothers that have grown five years older in these three months. They are starving—starving, mind you—on warmed-over tea and the scraps that the children leave. And I was thinking of the long lines of young men and boys in the back of the church. I know their faces every one, and I have seen them growing harder and rougher Sunday by Sunday. To them I spoke. What do they know, or care, about Socialism? But they are the ready, unthinking material on which anarchy and all its forces work. A single stone thrown, a single shot fired might whirl them into riot and tragedy. Then would come soldiers and the shedding of innocent blood. To them I spoke, begging them in the name of God to commit no wrong against man or goods, to keep to themselves, to help each other."

"That was yesterday," said Father Lynch, "and before this Labor Day is over there will be a soap box on every corner and on top of it an orator, Socialist, I. W. W., or some other thing, denouncing you and the Church as the foe of the poor and the unproducing parasite of the rich."

Dean Driscoll turned again to contemplate the blue line across the middle of Orrin Mountain. His problem lay heavy upon him. He saw his people drifting from what had been scarcity and privation in the summer to what would soon be terrible want and suffering. And his strong old heart was shaken by the feeling of his powerlessness to prevent or to help.

"I did not tell them to give up their strike—I dared not," he murmured to himself. "God was not pleased to give me wisdom to know what to say, what was right, in that. He alone knows whether I should not have begged them to go back to work. Even time will not tell now," he said sadly, "after the wheel has turned, whether I could have done it, or that it would have been right."

"And there is more," said Father Huetter. "Jim Loyd came to church yesterday, and for the first time in years he came boldly up to his old pew beside his sister. The Socialists and the fiery agitators have that to-day. Last week, after John Sargent, the owner of the mill came here, they were saying that Loyd had sold out the strike to him. Now they are saying that John Sargent used the Church and the power of

the priests to get a hold upon Loyd. It is all a lie against Loyd, because he was holding the strikers so strictly and peaceably; but they are saying it all the more loudly because they know that in their hearts."

Father Driscoll rose quickly, as with a sudden decision, and shook his broad, spare shoulders.

"Come with me, Father Lynch," he said. "You have time for a step through the town, before your train goes."

Milton is one of the many small cities which have grown up so quickly during the last twenty years in the watercourses of the lower Adirondacks. It is what is called a one-mill town. That is, its life practically depends upon its water power and that is owned, high and low, by a single company. The Milton Machinery Company holds the life and the pulse of the town in its hand. You may say that every individual in the place who is not independently wealthy lives, directly or indirectly, from the earnings of that single plant.

The individual worker who has grown to middle manhood in this plant is bound to it as thoroughly, almost, as any system was ever able to bind a feudal serf to the land. He cannot work in any other mill in the town. There is no other. No other occupation is open to him. He cannot move away. He has his family, probably a little home which he cannot sacrifice.

The normal condition, under which a worker is free to sell his labor or not, as he wishes, and under which an employer is free to buy or not to buy, at the worker's terms, do not obtain here. Perhaps that normal condition never did fully obtain anywhere in civilization. Here, in this town, it is impossible.

The company or corporation is not free. The greatest wealth it has is fixed at this point, by water power and established railroad facilities. It cannot move away. It cannot employ other men. It can, of course, with full police protection, and at enormous expense, bring in a temporary force of workers, unskilled and floating, and with these it can, nominally, run its plant for a time. But this is only for effect; to discourage the regular workers and to compel them to come back to work, at the company's terms. To expect to run any great plant with, perhaps, four to six thousand untrained, unsteady men—each one destroying more values each day, by wasting materials and mishandling machinery, than his labor

could possibly produce—would be mere madness. The trained worker who by his life habits and family obligations is bound to be efficient, steady and loyal is as valuable and as essential to the conduct of a plant as is every costly piece of machinery in it. He is even more so, for money cannot replace him at once.

The situation is simple. These men must work for this company. This company must employ these men.

When a strike or a lock-out is declared in a town like this there can be no weakening on either side. The sides are locked too closely in the struggle. One party or the other must lose a very valuable, an almost vital advantage.

Starvation stands at the back of one party, bankruptcy is a ditch behind the other.

Here Socialism comes in with a remedy—Let the State confiscate the plant and run it for the benefit of the workers.

But this particular State is not interested; it knows nothing about the business of making machinery.

The remedy is not at hand, cannot be procured.

Then, says Socialism, orate, cry aloud, cut, tear and burn if necessary, to make the State interest itself.

Anarchy and the attendant harpies, hearing the glorious words, rush in to spread the flame.

And intelligent, God-fearing men who have worked all their lives, who want only to work and be paid for it, and who would not tear a board from a neighbor's fence, stand looking nervously at the pinched faces and too big eyes of their unfed children.

They do not know what to do. Who will tell them?

"Forty-one years," said the Dean slowly, laying his hand on Father Lynch's arm, as the two walked down the street, "have I been here in this place. I saw it grow from a forge and a ford and a little tannery into what it is. I went over the trails from here to Fulton, a hundred and fifty miles. Some families saw a priest once in the year, some not that. And they kept the Faith. Dear man, how they kept the Faith!

"Often it seems so short, the time, when I look back, that I think the Angel must have brushed His wing over it in the night. And look! There are twenty like you up there in the hills where I went alone, and forty thousand souls gathered

about you, and your churches and your little schools. And here is this city with its churches and its two good Catholic schools. And I have said to myself:

"The people are safe now. They will never lose the Faith. After they have kept it through all those times and changes nothing can ever argue them out of it.

"And do you know that I have seen more loss of faith here among my men in the last three months than ever happened anywhere in times when there were no priests and no churches!"

"The men are idle, and careless," Father Lynch explained.

"It is not that," said the Dean sadly. "I have seen strikes and strikes. The same thing is happening in every one of our small cities where a single industry controls the place. The men are forever galled by the thought that they are bound for life to one company and one piece of work. And the Socialist comes along and stands at the mill gate in the lunch hour and tells the men that they are slaves, that the old institutions, the old superstitions, the Church and so on, made them so and will keep them so."

"If the Socialists want reforms, why do they not go about and get them as other people have to do: and leave the Church to Her business?"

"There," said the Dean, "is where Father Huetter would ask you: What is the Church's business? But let that pass. Do you read any of the Socialist pamphlets, Father Lynch?"

"I do not." Father Lynch acquitted himself decisively. "I have one Socialist in my parish. He spends more on books than he does on fertilizer. I can prove it on his fields of corn."

"Maybe you are right. Perhaps you are as wise on the matter as we who do read them. But, whenever they say anything that is definite, they say this: The whole base of modern civilization is wrong: it must be changed: before it can be changed two things must be abolished: they are, the conservative power of private ownership of property and the conservative power of the Catholic church: these two stand in the way of all sweeping changes.

"Now, when the men are full-fed and times are well with them they chaff the orators a little and go back to their

work. It is a noontime diversion. But when they are hungry and there is no work to go back to, they stand and think. Man, don't I see it in their eyes? They look at me. Haven't I all their lives told them what to do? Can I tell them now? Do you not hear the question hurled at them from every side, and see it gripping into their mind: What, after all, is the Church? What am *I* doing for them now, when they need me? If they do wrong, and come to church afterward, I can tell them that they did wrong.

"Do you see that crowd all up and down the street below us there. I could stand on the steps of the bank and raise my hand and two thousand men would listen. What would I tell them? Should I tell them to go back to work and give up the fight that means so much to them, or should I tell them to go on starving quietly? Am I, then, a blind shepherd to a stumbling people!"

"Forgive me, Dean," said Father Lynch with feeling; "I was flippant back there. I did not know that you took it so."

But the Dean was not listening. His thought ran into a yet deeper current of self-reproach.

"Schools!" he exclaimed, with something that was almost bitterness in his voice. "Schools! I can open the schools tomorrow. But can the children come to them if they have not bread in their little stomachs! Can I answer them that!"

They were getting down now among the crowds of State street. They were not the holiday crowds of other Labor Days. When a town has been cut off from its one source of money, when men are walking and standing about the streets by the hundred literally without a cent in their pockets, there is no holiday-making. The faces of the older men were moody; many of them had not had a smoke for days. The younger men and the boys were noisy and inclined to be ugly. They moved and pushed from one packed group to another. In the center of each group, on the soap box that Father Lynch had predicted, a leather-voiced orator bellowed forth one of the ten thousand cure-alls that Socialism is father to. If a particular speaker did not please them the young fellows jammed in and broke up his group. No one was being hurt, but it was not the inconsequent roystering of, for instance, a college crowd. There was an under-running sul-

lenness in these crowds that needed only some quick, sharp provocation to burst it into terrible and destroying anger.

It was noticeable that there were hardly any women on the street, though there had been no actual violence nor any word of it. A sense of brooding danger was in the air, and such women as had to pass along State street slipped unobtrusively on their way, keeping as close as possible to the fronts of the stores on either side.

"Now this," said Father Lynch, studying the crowd that filled the street from curb to curb, "this has nothing to do with Socialism. These talkers might as well be shouting the multiplication table, or beating drums. All the crowd wants from them is noise, plenty of it. Nobody is listening. This is not Socialism, 'tis a mob."

"Dear man," said the Dean, "there *is* no such thing as a mob. Every crowd like this is made of men—every man with his own hunger and his own anger and his own bitterness. There are men—I could point to them—men that I baptized, men that I caned in school, men that I married. Are they a mob to me? Are they not the souls that God has written on my account. If they fight, if they burn, if they kill—God have mercy!—will a mob answer for them? It will be every man marking his own soul!

"You say they are not listening. How can you know? How can you know that in all this outpouring of noise there are not words of truth? And truth, even when it is dragged to unjust conclusions, truth carries."

"Listen to this."

A slight, dark young man of French-Canadian type, on a box near the curb, was shrilly denouncing Jim Loyd because the latter, when he had been in absolute command of the strike, had not allowed a Socialist speaker in the town; had insisted, in fact, that the strike was the business of the men of Milton and of no one else.

"Why," he was shouting, "did your Jim Loyd keep the Socialists away from here as long as he could? Why! Because he did not want you to hear the truth. He wanted to be the big man and make you obey him. Now he has sold you out, tried to sell you like sheep. For why? For what? Money, money; always money is master! And the priests!

The Church! Did they not tell him to do it! Are they not the friends of the strong, of the powers! They want things as they are. They do not want the change. In the change they would lose you. Suffer, they preach to you, and peace. Suffer, yes! You are suffering. But peace — Where is peace?" he shrieked. "Do they give you peace? They tell you to hold your hand, and to starve—in peace. If you die they will bury you—for a—"

He stopped bewildered. A sudden ominous hush had fallen over the crowd. He saw that they were not looking at him but at something beside him. He turned sharply—and looked full into the white, pain-drawn face of Dean Driscoll. The old priest was so tall that he stood a head and more above the crowd. His face was on a level with the speaker's.

The youth's mouth fell open, and his right hand jerked instinctively toward his forehead. He drew it back quickly and turned again to the crowd, trying to go on with his speech. But they would not let him. They had seen him lose his nerve. And they knew just what that little gesture of his hand to his head had meant. They jeered him down from his box.

"Now that boy," said the Dean, as the two priests pushed their way on down the street, "was raised in a Catholic school. Do I not know the quick snap of a boy's hand to his hat, when I come around a corner and see him with a stone in his hand, or something?"

"No doubt," said Father Lynch. "And it's likely that some poor foolish French priest in Cohoes sent him to college, too. Now, explain it."

"I can explain nothing," admitted the Dean. "Long ago I found that out. The boy is—a boy. He is unbaked. Some of it is bravado, to show that he is not afraid of the things that his good old father and mother loved. Part of it is what the French have been writing and saying for three hundred years and more. And the rest of it is what is being heard day in and day out around the mills of Cohoes and Schenectady."

The Dean looked appraisingly down the street.

"There are," he estimated aloud, "two hundred or more of these agitators in the town to-day. They may be talking on anything from the universal deluge to suffrage, but their one

immediate purpose here to-day is to create trouble, to excite our men into some lawlessness. The talkers and Socialism need the advertising. But they did not come here and pay their own expenses to talk for the love of man nor for the love of talking. Somebody paid their expenses, and is paying them for their day's work. Who?

"God knows, it does not fit me, with my foot in the grave, to think men worse than they are. But John Sargent is a ruthless man. He would do that, or anything else, to get the soldiers here. It would be his logical move, he being the man that he is."

They were come now down into the densest of the crowds, where men stood packed all across the street. Here in the store floor on the right was where Jim Loyd had sat all through the summer, dispensing justice and food, to the most needy, and ruling the strike with a hand of iron. He was working there still, appealing by letter and telegram to newspapers and individuals and labor unions everywhere for the relief money that came in such little dribbles and was eaten up so quickly. But though he worked eighteen hours a day, when all the world about him was idle, his work now lacked the driving energy and confidence that it had shown before that night last week when John Sargent had offered him fifty thousand dollars to get the strike declared off. All men knew that the offer had been made. No man knew how it had been received. Jim Loyd did not tell. No one dared speak to him of it.

He had seen suspicion and distrust of him in the eyes of men who had known him all his life, and it had cut deep into the violent, proud character of the man: the more so because he remembered that in that first mad moment of John Sargent's offer to him he had looked—looked at the temptation. He followed the routine of his work doggedly, but he was not ruling the strike now. Nobody was ruling it. It was drifting blindly toward riot and destruction. And his hand was not raised to hold it back. He was not sulking. He would have gone out into the street and died for his cause and his men. But the power of his hand was gone.

All day long he had been listening to the frothy oratory that billowed up and down the street. If he were really in

charge of the strike now, as he had been, he would have picked out two or three quiet, resolute men to escort each talker to the first train out of town. He, too, believed, as the Dean out in the crowd was even then saying, that John Sargent had secretly supplied the money to bring these strangers into the situation. What had come to the priest as intuition had come to Loyd as almost certain knowledge. And now as he looked out over the crowd and thought of the work that John Sargent was trying to do, and what he had tried to do to him, Jim Loyd, and to his manhood, a red mist of blinding anger swept before his mind. He was back in Sargent's office on that night when the latter had offered his bribe, and now as then he found his fingers aching to take the man by the throat and take his life with his naked hands. He rose shaking his shoulders, like a breathed steer, and came to the front of the office.

He saw the Dean and Father Lynch out there trying to make way through the crowd, saw that the Dean was very pale and tired-looking, and he opened the door to tell them to come inside and rest a moment and watch the crowd. But there was no moving in any direction. Some new force was jamming the crowd up from farther down the street. But no one could, at this point, see what it was.

Little Joe Page, the town dwarf and antic, had gotten possession of a kerosene barrel at the curb and had clambered up on it. He was holding a meeting of his own, and his audience was full three times larger than that of any other orator of the day. With the barrel, he had gotten possession of the main argument of the Socialists. Things were unequal in the world: they must be leveled. He had often thought of that, he argued. He lived and ate in a boarding house, he said; where seven tall, long-armed men also ate. He named and accused them all, and the crowd, knowing the men by name, cheered him on to his conclusion. Why should those men, he demanded, be able to reach out and grab the firsts of everything, while he with his fourteen-inch arms must wait until the last of the plate was passed to him. He clamored and ranted with the best, that this must be changed. A law must be passed that all long-armed men living in boarding-houses should have their elbows tied to their sides. His argu-

ment was as sound and as practicable as many that were being hysterically shouted along the street.

Fifteen years before, when his little double joints were getting too stiff for the hard service, a circus had dropped Joe Page stranded in Milton. He had climbed sturdily on to a high stool before a lathe table in the Milton Machinery works and, asking nothing of any man, had fitted himself, dwarfed and vagabond mite that he was, into a place of respect as the fastest and cleverest lathe-worker in the plant.

Men in that crowd loved the little dwarf for his independence and his funny old, old face. They said, barring length, that he was more of a man than most. Now he was giving them the only laugh of the day, indeed of many days. And they were grateful, for they knew that he was as hungry and as bitter in heart as they.

"There now, do you see," said Father Lynch at the Dean's elbow, "the little man has the hill on them all. He knows what he wants and how it should be done."

Father Driscoll was looking down the street. He saw what others could not see. A look of anger and trembling anxiety clouded his face. Jim Loyd, watching him, knew that something threatening was impending, and he pushed out to see.

John Sargent was walking coolly, deliberately up the street. In years John Sargent had not set foot on the streets of Milton, except to cross the sidewalk to and from his automobile. On this day, of all days, when he should have kept away, he walked contemptuously through the crowd with an air of open aggravation. At his elbow at every step were men, serious, good men, who had worked patiently all their lives for his father and for him, building up the fortune that he was now using against them. He looked them in the eyes, and sneered; sneered at their hunger, at their patience, at their self-control as they carefully made a path for him through the packed crowd. Every speaker that he passed execrated him to the crowd, crying him out to them as their enemy, who was holding the bread from their mouths. They bullied the crowd for cowardice and dared it to stop him now and settle its question with him at once. But no man's hand was raised. They gave him way so that no man even brushed his coat in the press.

What was in John Sargent's mind when he started for that walk up the street, is hard to say.

Through a pretended local Socialistic committee which existed only in his own office, he had sent out the call and the expense money to bring the agitators into the town for Labor Day. The strikers must be incited to rioting or violence of some sort. This would give him the chance to demand State troops from the Governor. A show of overwhelming force on the ground would break the heart of the strike. He would then have only to make the merest pretence of running the mill with imported labor, and his men would begin coming back to work.

But it was now coming toward evening. His reports told that the men did not seem ready to fall into his plans. They were sullen but quiet, and paying little heed to the wild talk. He had spent good money on this day and he was not minded to see it go for nothing. He knew that his own presence would excite and anger the crowd more than any talk could do. Though physical fear was a thing which he had never known, it is not likely that he expected to be actually attacked. Still he seemed to be doing everything calculated to that end. But men drew soberly away from him. He saw that he would not be molested unless he struck or pushed some one. It maddened him to think that a stupid crowd could so mate his plans by its mere stolidity.

When he came to where little Joe Page stood on his barrel demanding the law to restrain long-armed men, he scowled angrily. This was not the thing. John Sargent did not want the lightning to discharge itself harmlessly in laughter and nonsense.

Little Joe, feeling the sudden charged tenseness of the air about him, looked around for the cause.

John Sargent shouted:

"Get down, clown," he commanded, stamping his foot in rage.

Now there was no reason in the world why Joe Page must obey an order of John Sargent. But when one man has given another his unquestioning obedience through the working hours of years, the habit is liable to be stronger than any circumstances.

The dwarf made a handspring off the barrel, landed on his feet and came to attention, with a mock circus salute, directly beneath John Sargent's waistcoat.

Whether he took the salute as impudence and was blinded with rage, or whether he did it with calculated malice, does not matter: John Sargent raised a heavy boot and kicked the tiny man in the side. The midget fell to the walk.

The crowd went roaring, stark mad. Men shouted and tore at each other to come near Sargent. The man nearest him struck him a quick, glancing blow in the face that sent him spinning round and round. He would have fallen and the crowd would have trampled him to death had not a lean, strong old arm reached out over another's shoulder and caught him. It was Father Driscoll who had managed to reach him just in time. He caught him to him and pushed him up against the store front. Then he turned to face the crowd, and his great height and wide frame completely covered the other man from sight.

The eyes of the old priest blazed and his breath came fast with the excitement, but the crowd looking into his face knew that he was in command. He raised his hand and the hands of the crowd dropped. Short, ugly-looking clubs, that had suddenly appeared from nowhere, stole quietly back to their places. He spoke to them in a voice that was quiet but so tense that it carried up and across the street in the strained hush.

"My men," he said, "no man dare blame you for your anger. But did not this man, who is, for the time at least, your enemy, did he not come here with purpose to anger you, to get you to strike or threaten him? Heads that are cool among you and can think know what he has to gain from your anger. Will you let him beat you in a game of wits? Because he thinks you a senseless mob that he can play upon at will, shall you prove to him that he is right?"

He did not preach to them, he merely put into the concrete what he had said to his own men and boys the day before. And men of his own flock and men of no flock, alike, knew that he spoke God's truth and common sense.

In the meantime John Sargent had gone. Jim Loyd had reached out and pulled him into the office of the strike committee.

Again these two men faced and measured each other as they had on the night when Sargent had tried to bribe Loyd.

Sargent's face was discolored and his breath came in quick gasps, but he was first to speak.

"You see," he taunted Loyd, "what tools you have to work with. You thought you could hold them. It cost you fifty thousand dollars to think. With a lift of my foot I knocked over your work of months."

"Mr. Sargent," said Loyd slowly, "once before I saw you so close to death that your life was not as sure as the turn of a coin. And you would be dead out there on the walk now if Father Driscoll had not saved you. I do not know why you were saved, but I have an idea."

"Is it interesting?" queried Sargent.

Loyd looked at the thick red lines under the skin of Sargent's neck. They told of wrong living and an overworked heart.

"I think," he pronounced evenly, "that you will not die by any man's hand. You're a brave man and you hate a coward. For that reason, I think, you'll die of fright, scared to death. That will be hard on you."

"Cheerful!" snarled Sargent. "I'll turn prophet, too. There'll be State troops here to-morrow. I've been attacked on the street by rioting strikers. I am going now to wire the Governor. Somebody else will be scared to death before this is over." He stepped quickly to a door at the rear and out into the alley.

At that moment Father Driscoll, followed by Father Lynch, was coming in at the front. He sat down rather heavily. At his age no man passes through strong excitement without being shaken.

"Jimmie," said he shortly, "are you sulking? Are you, then, the first man in the world that has had to go on with his appointed work in the face of distrust and suspicion?"

"I'm afraid it's no use now, Dean," said Loyd dully. "Sargent has just gone to telegraph for troops. And he'll get them, too."

The Dean rose quickly, with a new grip on himself.

"Come, Father Lynch," he said briskly, "it's time you were at the station." At the door, he turned to Loyd, saying:

"Jimmie, soldiers or no soldiers, it is your work to get these disturbers quietly out of the town."

John Sargent was standing at the telegraph counter in the railroad station writing the last of three telegrams. One was to the Governor of the State, another to the Colonel of a National Guard regiment, and the third, more important than all, was to a politician in Albany who was said to be above colonels and governors.

The Dean took up the telegraph pad as John Sargent laid it down. Under the latter's eyes he wrote his own message to the Governor: a plain message, saying that the trouble at Milton was manufactured, that there was no danger and no need of troops.

John Sargent read the message, as the Dean had intended he should. To John Sargent it said, in effect, that he lied.

His face turned livid and his whole body shook with rage, so that he had to struggle for speech.

"So you," he stammered, "you, that preach peace; you are going to fight me!"

The Dean signed his telegram, counted the words, and handed it with the money to the clerk. Then he looked down an instant at the veins of John Sargent's shaking hands: they were too big.

He looked curiously into Sargent's face and said:

"Has your doctor been telling you nothing lately?"

Just then a little twitch of pain shot across John Sargent's left breast. He winced. It was nothing, that little pain: he had felt it before, several times. But that two men, within five minutes of each other, should know all about it, and presume to tell him about it, was—annoying. He turned on his heel and walked away.

When the Dean had seen Father Lynch on his train, he walked slowly up the street through the thinning crowds.

The day was nearly over—a day that might have ended in tragedy and untold sorrow for him and his people. He had reached out his hand and, maybe, saved a man's life. He had sent his appeal to the powers of State. He had done the little that God had put near his hand. In the excitement of action he had been upheld, had felt that he was doing something.

Now he looked into the pinched, weary-eyed faces of his men, and he saw that, after all, he had done nothing. The problem was as it was yesterday, as it would be to-morrow. They were hungry and he had not told them, could not tell them, what to do.

His head bowed to his breast as he walked, and men who had seen him save a life and calm a fury just a short time before, wondered if the Dean was indeed getting old.

In his heart he was echoing sadly the plaint of the disciples in the desert place: What shall I say to these people—*For they have nothing to eat!*

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

[TO BE CONTINUED.]

A RECENT BOOK ON THE PHILIPPINES.*

NOT all readers, perhaps in truth it may be said not many readers, of present-day history have the habit of mind that exacts a rigorous adherence to the principles of the newest historical method in the work of an author who takes up a live topic of the decade or two. Nor can such an author, when he is also a man of affairs, ordinarily conform to an austere standard of methodology, the reaching of which implies special training followed by an exclusive labor and assiduous devotion of long duration. His ambient is more or less bound to be reflected in his work according to his purpose, views, and prejudices, even when these, along with his intelligence, are reputed to have some claim on being considered scientific. He does not easily get away from, or give an outward direction to, the strong light of his subjective mind, with all of its associated strong feeling, into the precise cold detail and unimpassioned definition desiderated by the objectivism of the day. Great must be his wisdom, penetration, and clear-eyed judgment, if he can set down, with close analysis, the elements of a tropical, Oriental ambient and all that that connotes in human nature, in all their true relations and exact perspectives. A master-

* *The Philippines, Past and Present,* by Dean C. Worcester, Secretary of the Interior of the Philippine Islands, 1901-1913; Member of the Philippine Commission, 1900-1913. In two volumes. The Macmillan Company, New York, 1914.

mind brought to bear on its men and events and things in themselves, and potent to verify or correct the recorded impressions of the same by many other minds, is still hard put to it to look back as from some more or less distant future, when time's helpful adjustments shall have been accomplished and are available to be turned to account.

There was a day when it was demanded that annalists, especially philosophizing and polemic ones, be literary. It was Goldsmith who said that "history owes its excellence more to the writer's manner than to the materials of which it is composed." [1] Whilst hardly anyone nowadays accepts that view, one may still hold to another dictum of the same genial and oft-times discerning man of letters that "no one can properly be said to write history but he who understands the human heart and its whole train of affections and follies." [2]

It appears to be the feeling of not a few that, in the case of the Philippines, past and present—a subject of considerable interest and grave enough concern to our country—the right kind of author has been found. He is an American and writes for the American people. Among the qualifications with which he approaches his task are cited his scientific training and habit of mind, his ante-bellum travel and research in the Philippines, first in 1887, then in 1890, whilst Spain was still in control, and his service, beginning in 1899, in an official capacity with the first and second Philippine Commissions, and ultimately as an executive officer, that is, Secretary of the Interior, in the civil government, which began 1 September, 1901, with Mr. Taft as the first governor. In the latter position he continued for twelve years, playing a part, a very noteworthy part indeed, in Philippine affairs, which in his earlier days he had not even remotely dreamed of. This writer is Mr. Dean C. Worcester. He may be said to have begun the preparation for his present authorship as a student of the University of Michigan and a member of its teaching staff before his graduation.

Mr. Worcester is not a clergyman, as some have thought, mistaking his first name for an ecclesiastical title. It was as a specialist in zoology and botany that he directed his first

[1] *Life of Richard Nash, Esq.* [2] Ibid.

travels to the Far East, and he states that, in all, he spent some three and a half years in the Islands before the American occupation. His studies and experiences of those days are embodied in his book, *The Philippine Islands and Their People.*

Mr. Worcester's manner of handling his matter, no less than the tone of his recent public utterances as a lecturer, seems throughout to indicate that he has entire confidence in his fitness for the task of telling the truth about the Islands. And it must be admitted that his confidence is backed by an exceptional record, outlined in the first chapter, "View Point and Subject Matter", wherein he "establishes his status", in deference to what, apparently with some touch of humorous apology, he calls "a custom of would-be authors and orators in Latin countries". His publishers give the assurance that "in his valuable new work, past and present conditions are minutely reviewed with regard for strict accuracy of statement." The *N. Y. Evening Post* says that "timeliness in a double sense adheres" to the publication. Among other commendatory opinions, perhaps the acme of approbation is reached in that of Lieut.-Col. Charles E. Woodruff, U. S. A. (Retired), himself an author on medico-ethnographical subjects, who says that Mr. Worcester, being both a history maker and a history writer, "is the one man on earth who knows most about the subject".[3]

From these and other similar expressions of favorable opinion, one may easily say that the book has been started on its publicity under exceptionally flattering auspices; also, there is reason to believe, with fervent wishes stirring in many an American heart, that, as a source of information, it will have a great and undeniable success. The average reader will hardly feel disposed to question the credentials with which the work has thus been put in his way. When he scans the table of contents showing thirty-seven chapters distributed over 1,000 pages of reading matter, and notes the 128 excellent plates illustrating the text, he will feel that here, indeed, there is a comprehensive presentation of a much-talked-of subject and an authoritative handling of many bruited and mooted matters associated therewith. And it is not unlikely that the same average reader, if he has done his reading in a manner

[3] *N. Y. Times*, Review of Books, 15 February, 1914.

that is somewhat better than cursory and not too far short of careful, will feel that he has been greatly enlightened, not a little entertained, and that he can honestly feel proud of what Americans and American ideas have done and are doing in an interesting spot and to a no less interesting conglomeration of "backward" people in the Far East.

On the whole, this judgment, or one of similar import, is no poor homage to Mr. Worcester's ability as an author. It implies recognition of a quality in his workmanship which sustains a reader's interest in an unwonted degree. It accepts his authority as unquestioned in many respects. It defers to him with considerable admiration for his exploits, with commendation for his zeal, and with a great deal of respect for his scientific insight and understanding. Finally it gives him an honest American appreciation of his taking a stand against many evils with manly directness, which, though blunt, is confessedly not deliberately unkind, and which, if pugnacious, appears to be so under provocation and with reason.

In some such terms might the favorable judgment or the pleased satisfaction of a reader find expression, especially when he recalled that part of Mr. Worcester's book which is devoted to the "Wild Tribes". It is here undoubtedly that the author is at his best. His very temperament stands him to greatest advantage in his dealings with the untutored children of the mountains and forests, whereas, in the hearts of most of the civilized Filipinos, it seems to have occasioned but hot fires of resentment and antagonism against him, as shall presently be more fully noticed. Referring *passim* to his special charges in various portions of his work, he devotes five special chapters of the second volume (XX to XXIV inclusive) to their territory, government, and tribe problems. It may here be noted parenthetically that the present accepted estimate of the non-Christian population is given as 1,071,832 as against the census estimate of 647,740. There is an interest, a vivacity, an enthusiasm in all the author's words concerning these peoples, and his spirit communicates itself to the reader easily.

The following, selected almost at random (pp. 626-627, Vol. II), is a brief typical account of the kind of progress that gave pleasure to the author and those who helped him to realize it—a pleasure that may be shared by Americans generally.

The progress which has been made in Bukidnon is really wonderful. At the outset there was not a decent trail in the subprovince. Now one can go nineteen miles inland to the Mañgima River cañon in an automobile, and it will soon be possible so to continue the journey ten miles farther to Maluco. Excellent low-grade horse trails, many miles of which are already wide enough to serve as automobile roads as soon as the line to the coast is completed, connect the principal settlements of Bukidnon proper, which also have telephonic communication, the people having gladly undertaken to cut and erect the necessary poles and build and maintain the lines, if furnished instruments, wire, insulators, and tools. They have kept their bargain, and there are constant demands for an extension, under similar conditions, to the more remote mountain villages.

There was not a bridge or a culvert in the subprovince. Pack animals were constantly being swept away by the rushing currents of the larger rivers, or perishing miserably in mud when attempting to cross soft-bottomed creeks. Now one may ride from the sea-coast to Malaybalay without wetting the feet of one's horse, and in so doing will cross more than a hundred substantial bridges and culverts built by the Bukidnons themselves. As a rule, even the largest bridges have cost the government no more than the price of their iron bolts and braces. The people have voluntarily and cheerfully done the work, in order to get the benefits which would result. In some cases heavy hardwood timbers have been dragged for fifteen miles or more by teams of hundreds of men. All bridges are roofed, and they afford fine camping places for the travellers and their pack animals. Incidentally the load which pack animals can comfortably carry has been more than doubled.

Old villages have increased greatly in size, and numerous new ones have been established. All have spacious plazas and streets which are beautifully kept. The mountains are almost depopulated. The hardy old fighters who used to frequent them have become peaceful agriculturists. Houses are neat and clean. Yards are fenced, planted with useful crops, and well cultivated. Each house has its own sanitary arrangements. No domestic animals are allowed to run at large in towns.

Rich, cultivated fields surround the villages and each year stretch farther and farther out over the neighboring prairies. Coffee production is increasing by leaps and bounds, and blight is disappearing from the plantations as the result of intensive cultivation. The people are well fed and prosperous. Their condition steadily improves. They have been taught the value of their products and encouraged to insist on receiving it.

Practically every village has its schoolhouse and its schoolmaster's house, voluntarily built free of charge by the inhabitants. Children are sent to school by their parents and learn rapidly. On my second visit I found the boys trying to play baseball, using joints of bamboo for bats, and big, thick-skinned oranges for balls. I sent to each of the more important towns a complete baseball outfit, and now the boys certainly know and can play the game.

The story of the friendly relations established with the very large majority of the wild people, and of the numerous changes wrought among them for the better, seems amply confirmed by the author's data. It takes becoming account, too, of the self-denying endeavors of sundry individual workers in that difficult and sometimes hazardous field, and shows that not a few of them are worthy of the laurels of heroes for what they have accomplished. The best of it is that these peoples have been won over practically without bloodshed, except among the fiercer, more intractable Moros, and that by competent legislation they have, many of them, been saved from a threatened invasion of the evil of alcoholism. The author even goes so far as to assert (p. 671, Vol. II) that "several of the wild tribes have progressed much more rapidly during the brief period since the American occupation than have any of the Filipino peoples." Still we often have the fact brought home to us that the blood-lust of these sturdy and brave fighters is only dormant. A steady hand must be held on them for many a year to come.

There are many chapters besides, apart from descriptive touches and settings occurring casually in other parts of the work, in which the reader is made to feel that in Mr. Worcester he has found a guide competent above many to point out the strange, rare things and lavish beauties of tropical nature. Records and notes of travel, deftly depicting the excitement and adventures incident to trips of inspection or research, offer more than passing glimpses of the tropical wonders of the Islands by sea and land, amid volcanic mountain heights, and in the almost impenetrable depths of forests and jungles. "The Picturesque Philippines" (Chap. XXVIII) and "Rod, Shotgun, and Rifle" (Chap. XXIX) are titles sufficient of themselves to stimulate the imagination, and, on testing what they have to offer, few who feel what the call of the wild means

will be disappointed in their reading. Strange forms of animal and bird life will be revealed to them, and they will be put in touch with not a little first-hand lore on the rich and interesting features of the Archipelago's varied and ofttimes marvelous vegetation.

The remaining parts of the work comprise a group of chapters (II to VIII inclusive) dealing with the naval and military operations in the Islands, and with some of their immediate consequences and aspects, whilst others detail the political, economic, educational, and what may be called the sanitary achievements of the American regime, from its inception up to the advent of the Democratic administration in the Islands. In the course of these, and especially in the two concluding chapters, the arguments opposed to Filipino independence are set forth, and the author's speculations, in sombre forecasts truly, on the possible future of a Filipino government are indulged.

From the outset, one learns that Mr. Worcester sets himself the task of correcting "some of the very numerous misstatements which have been made concerning past and present conditions in the Philippines." In the fulfilment of this plan he devotes much attention to a work—*The American Occupation of the Philippines, 1898-1912*—by James H. Blount, Officer of the U. S. Volunteers in the Philippines, 1899-1901, and later U. S. District Judge there.

A summary of the views of the Judge concerning Mr. Worcester is quoted by the latter (Vol. I, p. 558) and states that "he considers Prof. Worcester the direst calamity that has befallen the Filipinos since the American occupation, neither war, pestilence, famine, reconcentration, nor tariff-wrought poverty excepted." This piping opinion, spread out in various comments and charges, naturally suggests copious occasions for some rather more than sprightly and little less than acrimonious bone-pickings, and the Professor is nothing loath to make use of them. Though modestly leaving to his adversary "the use of needlessly abusive and insulting language", it seems to be an open question whether Mr. Worcester has quite happily maintained his temper and his dignity in handling the warrior-lawyer and other opponents of similar views.

Col. Woodruff, in the review quoted above, complains, indeed, that "the author weakens his arguments by undue heat in his replies to those who have libeled him, and also in stating that all adverse criticisms of the administration of the Philippines come from those who have returned because of failure of health or failure to make good." The Colonel also assigns, professionally as it were, the cause of Mr. Worcester's heat, in saying that "the tropical sun always gets on the white man's nerves in time."

In the second chapter, "Was Independence Promised?", Judge Blount is severely taken to task for referring to the "de facto alliance between the Americans and Aguinaldo", and for dwelling at length on "promises, both expressed and implied", on the part of Admiral Dewey, and of the American Consuls Pratt of Singapore, Wildman of Hongkong, and Williams of Manila to the Filipino Insurgents. "And Aguinaldo has specifically and repeatedly charged that Pratt and Dewey promised him the recognition of the independence of the Philippines by the U. S." That any such promises were made, and that there was any seeking of the coöperation of the Insurgents in the military operations against Manila, Mr. Worcester takes considerable pains to disprove. His arguments are backed by copious citations from documentary sources, both Filipino and American, and, besides leaving the Judge and others of his view rather discomfited, may be assumed to establish the certainty that no official, binding promises were made to the Filipinos, though his opponents might say that it was self-evident from the beginning that the American representatives concerned could not officially and authoritatively bind the home government by any mere word or procedure of theirs.

Without reflecting on the thoroughness, the consistency, and the sincerity with which Mr. Worcester handles his thesis, one could nevertheless wish that some points of the personal attitude and conduct of the officials in question had been more clearly exposed. He admits that Consul Pratt "personally sympathized with the ambitions of the Filipino leaders," and that "it is a regrettable fact that there exists some reason to believe that his sympathy was not purely disinterested." Admiral Dewey, "pestered by officious consuls", is quoted as tes-

tifying that "Aguinaldo and his people were forced on me by Consul Pratt and Consul Wildman. . . . I was led to suppose that the country was in a state of insurrection, and that at my first gun, as Mr. Williams put it, there would be a general uprising."[4] This was the Consul Williams, who on 30 March, 1898, had telegraphed: "Five thousand rebels armed in camp near city. Loyal to us in case of war." But on Dewey's arrival at Manila, it was found that there was no insurrection to speak of.[5] The Consul General, Wildman, at Hongkong was "honorary treasurer" of the Filipino rebel society at that place,[6] assisted in the purchase of rebel arms and supplies, and was even accused by Aguinaldo of having pocketed 67,000 pesoes of rebel money.[7] In a letter to Aguinaldo, 21 June, 1898, referring among other things to some 4,000 prisoners, this same assiduous American official recommends that the prominent ones be held as hostages, and suggests that rice and water was a sufficient diet for them, as "during the last few years they had lived too well"![8]

Admiral Dewey's emphatic denials of ever having directly or indirectly promised the Filipinos their independence do not satisfactorily clear up some discrepancies in his own acts and utterances, either. Aguinaldo's first proclamation as head of the revolutionary government was issued on 18 June, 1898. It was forwarded to Dewey only on 15 July, and was stated by him to be the first intimation he had of any desire for independence on the part of the Filipinos. As Captain Blunt says,[9] "It is difficult to see how he could make this statement in the face of the fact that Aguinaldo's proclamation of 24 May, in his capacity of dictator, had been outlined by Consul General Wildman (Senate Document, No. 62, p. 557) and had been submitted to him for his information and approval, before it was issued to the Filipinos. It also conflicts with Admiral Dewey's telegram of 27 June, in which he said, "these people expect independence; they are more capable of self-government than the natives of Cuba."

[4] *Senate Documents*, Vol. 25, Fifty-seventh Congress, First Session, p. 2969.
[5] *An Army Officer's Philippine Studies*, by Capt. J. Y. Mason Blunt, U. S. A., (Retired), University Press, Manila, 1912, p. 164.
[6] Ibid., p. 143.
[7] Ibid., p. 158.
[8] Ibid., p. 170.
[9] Op. cit., p. 167.

After Aguinaldo started his "navy", the first item of which was a steam pinnace that had belonged to the Spanish man-of-war, the "Reina Christina", and had been given to him by Dewey, the Filipinos regularly floated the insurgent flag in Manila Bay and came to consider that it was practically recognized, by the Americans at least, on the high seas. When the "Filipinas", a steamer belonging to a commercial company, and seized by the Insurgents in a bloody and most discreditable manner, also appeared in Manila under the Katipunan flag, it was a matter of no little astonishment to officers of foreign vessels that Dewey permitted it. Yet, when asked by those officers how vessels flying the colors of the Filipino revolutionary government were to be treated, he answered: "There is no Filipino government, there is no Filipino flag." [10]

These things are not set down as an argument to run counter to Mr. Worcester's reasoning. But they may serve to show that, however exhaustive his chapter seems to be, there are still some few points or aspects of the case that have not yet been thoroughly sifted and made clear. In other words, his chapter may be regarded as not fully and strictly historical, because of some not unimportant omissions. It would be interesting, at least, to know if the enterprising consuls mentioned had any relations with the Masonic lodges of Manila, Hongkong, and Singapore. It is known, for instance, that a lodge of the Scottish Rite in Manila was a gathering place for spirits hostile to Spain, and was in opposition indeed to Spanish Masonry. Various commercial concerns, English, German, French, and Dutch, and strangers visiting the Islands from adjacent colonies, besides furnishing many active sympathizers, were also in close touch with all the anti-Spanish elements, including the Filipinos, many of them of European experience and revolutionary instincts.[11]

Among other things, too, the extent of the influence of those American consuls remains a story not wholly told. They are reported to have been in close and constant communication with the insurgent leaders and agitators long before war was declared, and their action had a direct bearing, it is said, on

[10] Blunt, p. 156.

[11] *The Friars in the Philippines*, by Coleman, Boston, 1899, p. 69-71.

the Filipino uprising of 1897.[12] Their attitude and words, as individuals at least, may have stimulated the Filipino imagination more than is thought, perhaps even to the degree of making many sincerely believe that, if they played the game well, the Americans would surely help them to gain their independence. Even if the claim that a promise had been made, was "a gradual growth", the root of it seems to be traceable in soil and moisture largely, if not entirely, of American furnishing, unofficial, indeed, but still American.

On this whole question, indeed, generally throughout his work, the greater part of the Filipino patriots get no shrift at all from Mr. Worcester. Referring to a Dr. Santos, in his discussion, he mentions, for example, that the gentleman "resorted to a stereotyped Filipino procedure so very commonly employed that those of us who have dealt much with his people have learned to meet it almost automatically. It consists in referring to one's having said just exactly what one did not say, and then if one fails to note the trap and avoid it, in claiming that because one did not deny the allegation one has admitted its truth. Aguinaldo himself later repeatedly resorted to this procedure in his dealings with Dewey and others."

Aguinaldo's *Reseña Veridica,* or true account, was "written for political purposes", "its statements were outrageously false". In a certain letter, Aguinaldo "specifically directs that deceit be employed and that Spanish officers be treacherously attacked". After quoting an account of the beginning of the uprising, Mr. Worcester queries: "Could deceit be more deliberately practised or treachery more frankly employed?" It is more than hinted that some of Aguinaldo's proclamations were intended to be seen by Americans, whilst others were of a different tenor, "doubtless intended for a different use". On page 59, Vol. I, the Filipino claim that the organization of a government independent of America and Spain was accomplished with the tacit consent of the American Admiral and Commanders, military and political, is characterized as "a second illustration of the stereotyped insurgent procedure of announcing a policy and then claiming that failure to attack

[12] Blunt, ibid.

it meant acquiescence in it." "The effort to keep Americans in ignorance of the true state of affairs was kept up until further deception was useless."

In the following chapters (III to VII inclusive), Judge Blount assuredly gets more than he bargained for in the presentations of his views, distorted and misleading as they are on matters of the gravest importance. Filipino deceit, treachery, "hunger for war booty", and savage expectations of plunder and pillage and worse are set forth largely on the unimpeachable testimony of their own records. In a letter to Governor General Augustino, one Buencamino wrote among other things: "Your Excellency knows that the entrance of 100,000 Indians (into Manila), inflamed with battle, drunk with triumph and with blood, will produce the hecatomb from which there will not be allowed to escape either women, children, or Peninsular friars—especially the friars." As Worcester comments, this man "knew his own people. He also knew, none better, what they had in mind at this time."

Not to prolong this subject unduly, one may say that the author fully carries out the promise he made in his first chapter: "I shall show that these leaders never established a government which adequately protected life and property, or gave to their people peace, happiness, or justice, but on the contrary inaugurated a veritable reign of terror under which murder became a governmental institution, while rape, inhuman torture, burying alive and other ghastly crimes were of common occurrence, and usually went unpunished." One measurably versed in Philippine affairs of that period could even multiply the shocking instances and the sickening details of the brutal and fiendish excesses committed by the abandoned renegades who set themselves to do their diabolical work in the sacred name of liberty and in behalf of "the reign of liberty, fraternity and equality in the Philippines." [13] And it must not be forgotten that many of these excesses were directed by their perpetrators against their own countrymen, their own kith and kin.

In the beginning of his work, Mr. Worcester forewarns his readers that it is his intention to tell the "plain, hard truth.

[13] *Insurgent Records*, quoted, Vol. I, p. 159.

. . . It becomes necessary to strike home by revealing unpleasant facts which are of record but have not heretofore been disclosed because of the injury to reputations and the wounding of feelings which would result from their publication."

Over and above the terrible arraignment of the revolutionary leaders, agitators, and officials, as already indicated, there constantly occur other characterizations of the Filipinos by Mr. Worcester, which of course strike deeply, like barbed arrows, into their almost morbidly sensitive nature. For the Filipinos are sensitive in an abnormal degree. It almost constantly betrays them into the endless, sometimes ingenious, sometimes childish, tergiversations which are the wonder and the despair of even the best intentioned Americans honestly seeking to treat them as equals.

One of the foremost objects of Filipino pride, a popular fetish, set up in and between the lines of countless incense-fuming articles in every native periodical, looming large in the perfervid, superabundant oratory of statesmen and school boys alike, is the country's " idolizing patriotism ", its capacity for independence, its culture and refinement. Anyone unwilling to recognize and admit it, at once becomes an object of mistrust. Anyone suggesting possible improvements of those attributes, or hinting that the patriotism and capacity are not practically evidenced or based on solid foundations, will instantly incur Filipino displeasure, not to say vindictive hatred.

When the frank and outspoken Americans began to see things and, as their manner is, to discuss and describe them as they looked to their occidental eyes, they naturally accumulated and made no secret of opinions that were not at all calculated to soothe the feelings of the " little brown brother " of the lodge rooms. When the latter's " patriotic " plan against Manila, after the American forces were in possession, is bluntly called a " piece of calculated savagery in which murder and outrage were considered means to accomplish a purpose ",[14] who can wonder at the equally " patriotic " resentment that kindles in the Filipino lodge-room breast? When, on the same authority, it is said that with men of such idolized names as Mabini, Sandico, and Luna, of European education

[14] Major J. R. M. Taylor, translator and compiler of Insurgent records, quoted by Worcester, p. 140, Vol. I.

and possessing trained and subtle minds, " cruelty and assassination was not a matter of savage impulse but of deliberate calculation ", and that " with them assassination was employed as an effective addition to political propaganda, and murder as an ultimate resource in political manœuvres ",[15] it is easily seen that their associates, friends, and admirers, with their same ardent aspirations of to-day, will naturally not warm greatly toward their American preceptors in the art of right government.

Mr. Worcester also feels constrained, under the stress of the conditions which moved him to write his work, to refer here and there in no uncertain terms to other wrongdoings and shortcomings on the part of the Filipinos. These include lying, deceit, ingratitude, thievery, perjury, feudism, gambling, superstition, usury, slave-holding, peonage, trickery and sharp practice on the part of lawyers, incompetency in physicians and surveyors, oppression and cheating of the wild peoples, hostility to American endeavors for sanitation and for more humane treatment of animals, opposition to land-holding and other means tending to the betterment of the lower classes. The native press of the country is charged with its lion's share in these foibles and malices. Of the Filipino legislative body, Mr. Worcester says that the Assembly " has seen fit to admit a number of very disreputable members ". Further, " in my opinion neither the character of its members nor that of the legislation passed by it has been justified by its establishment, much less the Filipinization of the Commission."

Besides making the sweeping, but unsubstantiated, assertion that " the vast majority of the Spanish mestizo class were born out of wedlock " (p. 940), Mr. Worcester also instances what some have called a proneness on the part of evil-plotting Filipinos to accuse highly respected and reputable persons of immorality. " Governor Lewis (of the new Bukidnon Province) was arrested and tried on two criminal charges, while his assistant, Senor Fortich, was charged with murder, no less. If the charges of estafa and falsification of public documents brought against Lewis failed, it was proposed to prosecute him for adultery. . . . Fortunately, it took but a short time to show that the cases against the two young men were spite

[15] Ibid.

cases pure and simple, and they collapsed miserably. Other charges were promptly brought" (p. 625, Vol. II).

Another case is that of James R. Fugate, Lt.-Governor of Siquijor, of whose work "he and his country have just cause to be proud". "His real offence was that he had stayed the hand of the oppressor and let the people go free." Yet, "a young man of clean life, he was accused of adultery and of seduction of minors" (p. 966, Vol. II).

"As a precautionary measure, I warned every man appointed governor of, or lieutenant-governor in, a special province that he must expect sooner or later to be accused of many of the crimes recognized by existing laws. Every such man who does his duty eventually has false, and usually foul, charges brought against him. A common, and indeed the favorite, complaint is that he has been guilty of improper relations with women. The Filipino is an expert in framing up cases of this sort, and seems to take special delight in it, partly no doubt because such charges are so excessively difficult to disprove. Cruel abuse of the wild men, or their families, falsification of public documents, misappropriation of public funds, adultery, rape—these are all common charges" (p. 670, Vol. II).

In the light of these facts and declarations, for the truth of which a great many more than Mr. Worcester can vouch, how the old familiar charges against many and many a friar of correct life and true priestly zeal crumble away! In general, one can hardly help feeling that the author, without intending it, has furnished more than one substantial item of a splendid vindication of the regimes of "Church and State" in the Philippines.

From another point of view, the gathering of the individual instances of evil hardly befits an historical writer, when he seeks thereby to establish conclusions which broaden out measurably beyond the confines of his premises. One can hardly avoid the criticism, in the present review, that Mr. Worcester seems often enough to look for argumentative support in cases and matters that really lack supporting power commensurate with his seeking. He has a tendency at times to such generalizations as injure, if they do not quite discredit, a true historian or partisan pleader. On reflection one finds not a little of his

material, all along the line of his contentions, of the texture and incandescence of the daily grist of the journalistic mills of Manila. An inspection of almost any day's issues of the American and native papers of the Philippines will reveal an atmosphere, the like of which is not lacking in sundry pages of Mr. Worcester's book, and saying this need not detract from the merit of the great deal of good he has incorporated in them as well. The milieu of mess and club-room conversation is now and then suggested by the author's manner of touching some themes. One can hardly say that it is sheer gossip he is retailing, and yet one is often provoked to wonder why he mentions some things at all and other things so meagrely.

It may as well be mentioned here that the qualifying term "past", except in so far as it refers to the period since the war with Spain, is out of place in the title and misleading. In the chapter on "Education", for instance (XIX, Vol. II), scarcely three of the thirty pages are given to the work of Spain. What the author does say, and the same is true of many another touch throughout the work so far as Spain is concerned, is worse than nothing. It is almost invariably introduced to serve as a dismal, more or less Cimmerian *oscuro*, to heighten and intensify the American *chiaro*, the dazzling white light of American achievement. This is more particularly true of a public lecture delivered by Mr. Worcester in New Haven under the auspices of one of the organizations of Yale University early this present year. A just comparison of the educational work of Spain and of America in the Philippines ought to take into account some things that were not even remotely alluded to by the lecturer. The claim that the Americans did more in ten years to civilize the Filipino than the Spaniards did in three hundred may be expected from a jingo politician, but it does not speak much in favor of a university man, scientist, and historian turned lecturer.

For reasons that could amply be developed, Catholics at least need have no regret that the past of the Philippines, in an extended sense, has not been touched by Mr. Worcester in his present work. His former book, *The Philippine Islands and Their People*, is an ample demonstration that, if he has not radically changed his spirit and temperament of those early years of his fresh young manhood, he is not qualified to do justice to the history of the Church in the Philippines.

Even in his present work, his exceedingly scanty references to the part borne by the Catholic clergy in the actual care and uplift of the Filipino people but suggests a suspicion that he is not without an animus one regrets to encounter in a man of his parts and opportunities. Furthermore, many of his American readers, for lack of the just and proper saving clauses that he might have introduced with honor to himself and fairness toward others, run no little risk of giving too great a range and sweep to numerous conclusions of his, so that, indirectly at least, they may imply a slur on many and many an honored Catholic Filipino, as far removed, in virtue and humanity generally, from the villains that figure so largely in his pages, as light is from darkness. This consideration almost perforce here urges the suggestion that, if Catholics desire to read Mr. Worcester's work, they had better also read the more disinterested, though less pretentious, book already mentioned—*An Army Officer's Philippine Studies,* by Captain J. Y. Mason Blunt, U. S. A. (Retired).[16] This work, though not perfect, is at least the presentation on the part of a high-minded Catholic gentleman, of many matters that his co-religionists naturally would desire to know.

After all, however, despite the shortcomings, which have been mentioned in no unfriendly spirit, and by reason of its excellence, Mr. Worcester's book may well seem destined to contribute powerfully to a determination on the part of the American people not rashly to recede from the situation into which, rightly or wrongly, they were drawn by Dewey's action in the Far East, and not unjustly to abandon the relation into which subsequent developments brought them in respect to the Filipino people. To some extent, indeed, one may believe there is here a *force des choses* in operation, the ultimate outcome of which lies beyond the disposition or juggling of partisan action in America. Who knows but the official presence of America in the Orient, by reason of its stand in the Philippines, is only a further and more ample fulfilment of the remarkable words of De Tocqueville:[17] "This gradual

[16] For sale by The McCullough Book Co., Manila, P. I., price, $1.08, postpaid.

[17] *Democracy in America*, The World's Great Classics, Colonial Press, Vol. XV, containing Vol. I of the work cited, p. 404.

and continuous progress of the European race toward the Rocky Mountains has the solemnity of a providential event; it is like a deluge of men rising unabatedly, and daily driven onward by the hand of God." Has this same Omnipotent hand impelled the American nation, or at least bearers of its name and power, across the waters of the Pacific, for further specific purposes not yet apparent and revealed?

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

XII.—AN EVENING AT SCANLON'S.

I HAVE always been an indifferent student, judged by the accepted standards of learning. I never attained high marks during my years at the seminary; my working knowledge of Greek and Latin was hardly acquired; and as for philosophy, my natural bent is as far removed from the speculative as it is possible to imagine.

I have not improved with age in respect to these deficiencies and I am fearful of betraying my weakness. On rare occasions, to be sure, I bring out my best coat from its hiding place and go off, properly attired, to meetings of my brethren in the See city. But I feel awkward and constrained at these gatherings—very much, I fancy, as one of the workmen who hewed stone or carried mortar for the building of Solomon's Temple would have felt had he been suddenly translated into a conference of the master artificers of Israel whose keen minds and technical skill had been called into requisition when the king planned and started his great sanctuary.

Instead of paying close attention to the addresses, I find myself engaged in scrutinizing my neighbors and making guesses about such of them as I do not chance to know. I wonder what heroism, what self-sacrifice, what love or longing lies hidden in these lives, hemmed in by the barriers of convention? I think I should like to talk to that shabbily dressed old priest who shelters himself so modestly in the farther corner of the room. His bearing is one of mellowness, of opulence.

I come to the conclusion that he must have a garden back of his house and that if I ever called upon him of a May morning I should expect to find him mounted upon a ladder busily occupied in pruning his trees, like Halevy's Abbé Constantin.

Or I say to myself: "Who is that young fellow with the finely chiseled features and the piercing eyes who sits over there on my right and who looks about the hall with the pleased and interested gaze of a lad at his first function?" He has the athletic build and the consecrated masculinity of a Burne-Jones angel—a St. Michael, ready to do battle against the forces of evil, or a St. Raphael, watching in tender protection over the people of the Lord.

There is scant opportunity, however, for interchange of personal courtesies. Besides, I tire more easily than in former days and I am glad when the time comes for me to return to my own little parish and to my participation in the daily life of the village. That is one book, at all events, which I love to read. It is so elemental, so continuously fascinating, clothed with a quiet beauty that is at once subdued and yet distinctive —a pastoral, if you will, indefinitely prolonged.

I can quite sympathize with one of our less widely known poets as he voices his wish to dwell in "a house by the side of the road, where the race of men go by". It is this exhibition of life in all its phases that keeps a man's, particularly a priest's, heart young within him during the years. At the same time it tends to soften his judgments and to ripen his experience; and ripening experience means, or ought to mean, a deepening faith in God and man.

I have strong convictions regarding the spiritual possibilities of play. From the day of my arrival in the parish up to the present moment I have encouraged all forms of legitimate entertainment for my people. Man is a gregarious animal. He loves to congregate; to exchange opinions; to engage in friendly contest. Of all the mottoes I know "Orare, Laborare, Ludere," seems to me the best. Worship, work, play—they are bound together inextricably in the warp and woof of our daily lives, and the priest who neglects, in his official capacity, to give proper attention to any one of the three is falling sadly short of his duty.

It is quite useless for us to deplore mixed marriages (an unmitigated evil, in my estimation) when we are failing lamentably to provide amusement for our young people and driving them to seek pleasure in circles whose atmosphere is alien to their Faith. Surely, under these circumstances, we need not be surprised if the requests for marriages at the rectory are more numerous than for those in church. Some one has aptly said that more than one good Catholic marriage has owed its origin to a parish social. I know this has been true in St. Leo's and I am pardonably proud of the number of young men and women for whom I have said nuptial Mass.

Our little social affairs are delightful, especially in the spontaneous quality of their hospitality. Most of them take place in the winter months, for a majority of my people, being farmers, are a very busy folk, indeed, in summer. For six or seven months at a stretch they rise at four o'clock and retire immediately after sundown in order to snatch the rest that is necessary for the doing of the next day's work. In the winter it is different. Aside from the chores and an occasional day in the wood-lot there is little doing, and the farmer and his family dearly love to welcome friends and neighbors to help pass the long evenings.

As often as once a week at this season of the year my parishioners of all ages and to the number of twenty or thirty gather at the rectory. We all pile into a huge sleigh and plough our way through the drifts to the country home of some member of the congregation where we have supper and spend the evening. There is keen rivalry from week to week as to who shall be host, but three times out of four it is to Tim Scanlon's that we go. His place is a bit nearer town than the rest and the house is large enough to accommodate the crowd quite comfortably.

The members of the Sodality furnish the supper, which is spread on two long tables running the length of the dining-room. There is much good-natured raillery on the quantity and quality of the food, which is as representative as the assembly itself. Mrs. Parasek, our Bohemian friend, always brings a loaf of her marvellous bread, made after an old-country recipe, and, like any true housewife, throws meekness and

piety to the winds at the bare suggestion that its reputation for excellence is shared by the snowy biscuit for which Sarah Delany has become famous.

Mrs. Scanlon, stout, jolly, and a mother to the entire parish, protests that folks aren't going to fill up on cake at her house, as they did at the last party. But this gruffness on her part only calls forth mirth. We all know that when the "solids" have been disposed of (and they are not few in number), our hostess will bring out half a dozen fat layer-cakes and two pitchers of generous size, filled to the brim with sweet cider such as is manufactured only on the Scanlon farm.

At last the tables are cleared and while the clatter of dish-washing goes on cheerfully in the adjoining kitchen the men produce pipes and tobacco and settle down for the inevitable hour of story-telling. Some friendly wrangling as to precedence ensues, in the course of which Tim's impetuosity is curbed by James Muir's droll charge that the Irish are always to the fore when an opportunity for talking is afforded, a soft impeachment to which I am obliged to give inward assent.

The stories told are of as wide range as the traditions and experiences of the narrators. Along toward the end they grow somewhat wierd and blood-curdling, so much so that the youngsters, who have been rolling around the kitchen floor in company with Scanlon's collie dog, huddle together in the doorway listening intently, with scared eyes and bated breath.

The editor acts as a sort of interlocutor, leading off with some side-splitting sallies and drawing the others on after him. I contribute my share, of course. Peter Daily, who, in spite of "rheumatics" and kindred ailments, never misses one of our little parties, tells entertainingly of the old landlord days in Ireland. Even John Kramer is lured from his habitual reserve and pays his toll of anecdote, an odd collection of folk tales from the Black Forest and the country of the Rhine. Terrence Donohue winds up with a most amazing recital having to do with fairies, sprites and the "banshee" and its wail, told convincingly, because Donohue's belief in them cannot be shaken.

By this time the older boys and girls, congregated in one end of the room, are calling vociferously for Luigi, who steps lightly forward with his cherished violin. Tables and chairs

are pushed back against the wall and in a twinkling the floor is filled with dancers.

In the front part of the house a few of the elders have made up some sets for cards and the battle is being waged fiercely. Patrick and Katie McGann are both present, Pat resplendent in a new waistcoat and Katie arrayed in colors of unaccustomed brightness. McGann winks at me slyly as he places a shining five-cent-piece under the parlor lamp. "For luck, Father," says he. Whether it be the new waistcoat or the new nickel I cannot say. The fact remains that he discomfits his enemies and pounds loudly upon the table in token of triumph.

Thus the evening draws merrily on to its close. I am not used to late hours and I nod in my corner by the stove. The voices about me blend in a curious murmur. Pat's bid of thirteen in "cinch" mingles confusedly with the strains of Luigi's violin as they float in from the dining-room. I am aware of nothing more until John Kramer touches me gently on the shoulder. I pull myself together, trying to appear very wideawake and business-like, and give the signal for departure. We make our adieus to Tim and his good wife and troop out into the starlit night.

It has been a time of "pleasant bread," but, after all, emotions mingle easily and quickly—the exalted with the lowly, the human with the divine. Mary Cassidy's face seems to me to wear a look of unwonted seriousness as she turns from the liveliness of the evening, with its gay music and youthful laughter, to the loneliness of her life in the old house in the village. She finds opportunity to whisper to me, as we walk toward the waiting sleigh, "Will you please say your Office for me to-morrow, Father?"

XIII.—A Gala Day at St. Patrick's.

When I heard that the Bishop had sent Father Dan McCarthy to the parish at Waterford I was dumb with amazement and apprehension. I knew Father Dan, and, which was more to the point, I knew Waterford. The character of the people in that isolated settlement is best illustrated by a story which my editor friend delights to tell. Our newspaper was in a sadly run-down condition when he bought it out

and his plans for its rejuvenation included a personal canvass of the county. In the course of time he reached Waterford. Father Dan had but just come to take charge of the parish, and as he was a bit lonely the editor yielded to his entreaties and for several days bore him company at the rectory. The morning after his arrival he started on his hunt for new subscribers, and as he went out the front gate the pastor said with a cryptic smile, "I hope you won't get the Waterford grunt." In answer to his guest's inquiry as to what the "Waterford grunt" might be Father Dan replied noncommitally, "Oh, you'll know it when you get it." Upon his return for dinner and when asked of his luck the editor said (and tells of it now with a chuckle): "Well, I got three subscriptions and two Waterford grunts!"

The parishioners of St. Patrick's are not, it will be inferred, of the palpably genial sort that the old country sends to us directly. They furnish a curious example of what may be termed the effect of temporary environment. The ancestors of the present generation were small farmers in Ireland, but through some strange freak of circumstance emigrated to Canada and became engaged in the fascinating and precarious occupation of logging. They founded their little village in a remote region of the province of Quebec, where they lived, uneventfully enough, for a number of years. Finally one of the more prosperous members of the community drifted into the States on a tour of exploration and, as chance had it, passed through our county. He was pleased with the country and returned to Canada fully determined to come down here and buy a farm. He carried out his resolution within a twelve month and in several years' time, and one by one, his neighbors followed him.

Hence, Waterford. So strong was the inherited strain that the newcomers took quite easily and naturally to the soil; but temperament and disposition had been to such an extent modified by the Canadian sojourn, with its hardships and rough associations, that the Celtic geniality suffered a slight eclipse. It is not extinct, by any means—only disguised by a bluntness of which the "Waterford grunt" is the terrifying symbol.

I know the parish well, for in years gone by I used to change off once in a while with Father Timothy Casey, of blessed

memory, my trusted friend and companion, from our days together at Maynooth to the hour when his mortal remains were laid to rest in St. Patrick's graveyard. He was a soldier priest and a hero, one of the rough-and-ready men of God that Ireland has produced so plentifully and who have been among her choicest sons in the days of her humiliation.

Father Dan McCarthy I have known all his life. I have already told you something of him. I need only add that his early traditions were all of the city. He is the son of an old acquaintance of mine who is rich in this world's goods. Dan is the only boy and the apple of his father's eye. He was raised in an atmosphere of refinement and culture; sent to the best schools; and his theology was taken at Louvain. After his ordination he served for a time as assistant at the Cathedral. A far cry indeed, thought I, to Waterford, with its loneliness and heart-break. I resolved to bestir myself immediately and make my young colleague a visit.

Greatly to my astonishment Father Dan appeared neither downhearted nor discouraged when he met me at the nearest railway station. During our drive to the rectory he chatted in a lively manner over parochial affairs. His sister, a charming girl and a fine "mixer", was keeping house for him, he said, and they were both keen in the enjoyment of their new home. Five years have rolled by and Father Dan McCarthy is still at St. Patrick's. Not one of my dismal predictions has come true, which may be taken as an indication of a lack of faith or of a lack of worldly knowledge.

It would take more time than I have at my disposal to enumerate the means by which the young priest has succeeded in entering intimately into the life of his people; but there is one event that stands out annually above the rest. As in the ancient world all roads were said to lead to Rome, so on the Fourth of July all roads in our country lead to St. Patrick's, Waterford. On that day we make jovial exception to the season's rule of toil and wend our way to Father Dan's. To many of my parishioners it is *the* day of the year. I go in considerable state now, for Michael Delany, our prosperous attorney, has an automobile, and on the past two Fourths he has reserved a seat in it for me. Dick Malone, too, has a runabout and elicits a sniff from my housekeeper when he asks

her, with assumed gallantry, to accompany him to the festivities. She will have none of such newfangled "contraptions" and alludes scathingly to the smart little machine as a "divil wagon", a remark which, as might be expected, is the occasion for mirth on the part of the owner. She prefers to go to Waterford in the more staid and decorous society of the McGanns, who jog along behind an aged horse that may be seen on workdays pulling a dray through the streets of the village, the entire outfit having been dubbed the "Lightning Express" by the wags at Bailey's store. Each of the lads in the parish drives over with his lassie and there is a wagon-load of Scanlons, with all the family connexion.

Long before we come in sight of the church we can hear the music of the band, brought over from the county seat to do honor to the day. The location of St. Patrick's is picturesque. It stands on a hill that rises in gentle gradations above the surrounding country. The church is painted a dazzling white and tall pinetrees stand, sentinel-like, on either side. A few rods back from the road is the rectory, a comfortable, old-fashioned house, with beds of flowers in front and in the rear a vegetable garden, skirted by a tiny creek along the banks of which extend rows of cool, green willows. Between the house and the church lies the quiet God's acre, and opposite it, in odd juxtaposition, is a spacious grove, the scene of the day's celebration.

It is a great institution, this Fourth of July picnic established by Father Dan. All the country-side, Catholic and Protestant, are invited and avail themselves of the invitation. Babies toddle about the grounds; boys and girls stand bashfully in little groups; and the old folks sit looking on and exchanging reminiscences of the early days. The members of the band sit in a specially constructed pavilion in the middle of the grove and whichever way one looks one may see the stars and stripes. Michael's automobile drives up with a flourish and I welcome the opportunity of getting out and stretching my legs. I thoroughly enjoy strolling around and renewing my acquaintance with the Waterford folk, who discard their taciturnity for a half-ashamed cordiality of speech and manner.

By eleven o'clock the grove is filled. Father Dan snatches time to whisper to me in a hurried aside that we are to have a real, live orator with us to-day in the person of Seth Conklin, Congressman from our district. The Honorable Seth is a gentleman of many parts. His skill in the game of politics is second only to his ability as a producer and interpreter of Shakesperian rôles. When his presence is not required in Washington he tours the state with a theatrical troupe recruited largely from his own family. His most remarkable physical characteristic is his hair, worn long, like "Buffalo Bill". He is thus placed in a class by himself and I prefer to attribute his style of barbering to this circumstance rather than to his professed reason, which is, that long hair enables him to play his parts more realistically.

By the time the speech of the day is over and the choir of St. Patrick's have sung the national anthem, preparations for dinner are under way. The women bustle about and before long the crowd breaks up into family parties. My own meal is a progressive affair, as I always intend it to be on this day. I pass from one group to another, partaking of the hospitality of each—a method which, while conducive to the pleasure of the moment, I afterward find to be painful in its results.

In the afternoon there are sports. Baseball, of course, is chief among them. No one ever yet heard of an Irishman who did not relish the game. But our boys stand little show when pitted against the lads of St. Patrick's, who are, in every way, our physical superiors. It is to our shame that we have never yet succeeded in beating them. A tie score is the nearest we have ever come to victory. After the ball game come the tug of war, the potato races, the egg rolling, and so on, with brief intermissions, until the afternoon has waned.

Just as the sun's rays are falling obliquely on the spire of the church I steal away to say my office under a great pinetree in the churchyard. Then I follow a well-trodden path to a sheltered corner where a white cross with a simple inscription marks the resting-place of Father Timothy Casey. "Requiescat in Pace" it reads, with Father Tim's name and age, and I drop upon my knees and repeat a Pater and an Ave for my dear friend's soul.

I hear sounds of home-going as one team after another drives away in the dusk of the evening. Someone is calling my name. The voice proves to be that of Michael Delany, whose automobile is snorting angrily before the rectory gate, impatient, apparently, as a living thing at being detained by a plodding old priest. I slip my breviary into my pocket, hurry out to the road, and with a hasty "Good night" to Father Dan climb apologetically into my place.

So we speed away toward home—the highway stretching, ribbon-like, before us, the fragrant woods to right and left, and locked in our hearts the memory of another happy gala day at St. Patrick's.

[TO BE CONCLUDED.]

Analecta.

S. CONGREGATIO CONSISTORIALIS.

DECRETUM: DE SACERDOTIBUS IN CERTAS QUASDAM REGIONES DEMIGRANTIBUS.

Ethnografica studia, quae postremis hisce annis in plurimis Americae civitatibus confecta sunt, evidentissime comprobarunt, migrationem in eas regiones sacerdotum, qui pietate, doctrina vitaeque disciplina plene instructi non sint, non modo catholicae fidei detrimento esse solere, sed etiam in gravem ipsorum perniciem cadere: apparuit quoque, quanta sapientia eiusmodi demigrationem sacrae Congregationes Concilii et de Propaganda Fide, latis ea de re legibus, moderatae sint et circumscripserint.

Tam late enim eae patent dioeceses ferme omnes; ea inde consequitur remissio Pastoralis vigilantiae, praesertim in sacerdotes advenas; tanta incidunt pericula et impedimenta e sectarum frequentia, ex perpetuo cum acatholicis commercio, ex ea quae ibi in plurimis obtinet libertate et ex aliis rerum locorumque condicionibus, ut ipsi boni, cum maxima non sustinentur virtute, paullatim tepescant, qui vero et doctrinae subsidio carent et vix ulla nituntur disciplina vitae, a recta via saepe deflectant, et non raro cum maxima fidelium offensione et religionis detrimento ad extrema deveniant, adeo ut, qui

magistri esse debebant veritatis, ii ministri efficiantur erroris et impietatis.

Quapropter complures probatissimi viri, ac praesertim illarum regionum Episcopi, tum coram, tum scriptis, ab Apostolica Sede efflagitarunt, ut huic tanto malo novis iis vellet subvenire remediis quae tempus postulasset.

Re itaque in plenariis S. Congregationis Consistorialis comitiis disceptata, Emi Patres censuerunt novum ferendum esse Decretum, quo, confirmatis praescriptionibus a S. Congregatione Concilii aliquot ante annos providenter editis, ea adderentur, quae, de Episcoporum complurium consilio et experientia duce, necessaria vel opportuna visa essent.

Cum autem Ssmus D. N. Pius PP. X sententiam Emorum Patrum probaverit, de eius mandato haec statuuntur ac publici iuris fiunt, sancte et ex conscientia ab omnibus ad quos spectat servanda.

Caput I.

De sacerdotibus in perpetuum aut ad diuturnum tempus migrantibus.

Integra lege S. Congregationis de Propaganda Fide de sacerdotum orientalis ritus migratione, quod attinet ad clerum saecularem latini ritus haec in posterum lex esto:

1. Nulli fas sit in Americam et ad insulas Philippinas migrare nisi *bonum testimonium habeat intemeratae vitae, in operibus sacri ministerii cum laude spiritus ecclesiastici et studii salutis animarum hactenus peractae, solidam spem exhibeat aedificandi verbo et exemplo fideles ad quos transire postulat, necnon moralem certitudinem praestet, numquam a se maculatum iri sacerdotalem dignitatem*, prout S. Congregatio Concilii, decretis d. 27 iulii 1890 et d. 14 novembris 1903 latis, statuit et sanxit.

2. Qui vero bonum testimonium habent de quo supra, quamvis cum Ordinario eius loci, in quem conferre se cupiunt, agere possint ut in eius dioecesim excipiantur, iis tamen migrare ne liceat, nisi ante episcopus loci *ad quem* se eos excepturum spoponderit, concesso aliquo ecclesiastico officio, et Ordinarius eorum proprius discessoriales litteras in forma specifica dederit, secundum ea quae infra praescribuntur.

3. Ordinarius loci *ad quem* neque excipiat neque se excepturum promittat sacerdotem, ante quam, directo permutatis cum episcopo eiusdem proprio secretis litteris, certo testimonio eum sciverit esse dignum, quem ad normam art. 1 admittat.

Ordinarius vero loci *a quo* discessorialibus ad migrandum litteris sacerdotem ne muniat: *primo*, nisi is ex aliquo canonico titulo ad suam pertineat dioecesim; *secundo*, nisi iure possit testimonium de eo ferre bonum; *tertio* denique, nisi ante ex litteris Ordinarii loci *ad quem* sibi constiterit eumdem sacerdotem ibi acceptum iri et aliquo functurum esse officio.

De quarum omnium observantia praescriptionum conscientia Ordinariorum graviter oneratur.

4. Discessoriales litterae demigrationis causa ab Ordinario sacerdotis proprio non ad quemlibet Ordinarium in genere dandae sunt, sed plane nominatim ad ipsum loci in *quem* Ordinarium, et, praeter consuetum testimonium, exhibere debent notas aetatis hominisque individuas, quibus ita figura habitusque personae describatur, ut eius circa *identitatem* nemo decipi possit. Litterae, quae sint aliter exaratae, nihil valeant et habeantur nullae.

Hac tamen cura exarandi eiusmodi litteras Italiae episcopi relevantur, qui, peractis iis quae in superiore articulo praescripta sunt, rem deferent ad sacram hanc Congregationem, quae scriptis licentiam dabit, cum utroque Ordinario communicandam.

5. Hoc autem erit proprie ac peculiariter iis servandum qui ad Philippinas insulas sint migraturi: ut veniam migrandi, si ex Europa sint, ab sacra hac Congregatione Consistoriali petere sine ulla exceptione debeant; si vero sint ex America, a Delegato Apostolico qui Washingtoniae C. D. sedem sui honoris habet: integris, ad reliqua quod attinet, regulis superius statutis.

6. Sacerdotibus, qui iam in aliquam demigraverint dioecesim, ab hac in aliam in perpetuum vel ad diuturnum tempus discedere ne liceat, nisi assenserint tum Ordinarius proprius, tum primae Ordinarius commorationis; si vero agatur de italis sacerdotibus, accedat praeterea oportet sacrae huius Congregationis venia.

7. Religiosi e claustro dimissi, cum in aliqua dioecesi sunt stabili ratione incardinati, condicione pares habeantur, ad mi-

grationem quod attinet, sacerdotibus e clero saeculari; sin aliter, iis ad migrandum opus erit peculiari sacrae huius Congregationis indulto.

8. Sacerdotes, qui, hac lege non servata, temere arroganterque demigraverint, suspensi a divinis ipso facto maneant; qui nihilo minus sacris (quod Deus avertat) operari audeant, in irregularitatem incidant: quibus a poenis absolvi non possint nisi a sacra hac Congregatione.

De sacerdotibus ministerium suum spirituali migrantium fidelium bono exhibentibus.

9. Leges de sacerdotibus migrantibus latae eos quoque attingant sacerdotes, qui, aut in itinere transmarino aut in exteris commorationis locis, Europa minime excepta, agricolis aliisque operariis demigrantibus suum praestant ministerium, sive curam hanc sponte sua suscipiant, sive ad hoc assumantur officium ab aliquo ex iis *Operibus,* quae in migrantium commodum providenter hac nostra aetate instituta sunt.

Peculiares Normae ad locorum Ordinarios.

10. Episcopi Americae aliorumve locorum, de sacerdotibus advenis, qui in suas migraverunt dioeceses, diligenter inquirant, habeantne ii legitimum permanendi indultum, aut certum quoddam permanendi ius consecuti sint vel per incardinationem vel per decennalem legitimam commorationem; quos, si eiusmodi indulto aut iure carere et ceteroqui fidelibus inutiles esse cognoverint, congruenti termino iis praefinito, ad Ordinarios proprios dimittant.

Eadem haec Europae etiam episcopi servent cum de sacerdotibus agitur, qui, delato sibi munere spirituali migrantium bono consulendi, in ipsorum dioecesibus degunt, quotiescumque noverint eos fidelibus noxios esse vel inutiles.

11. Optimum autem illud ac maxime optandum, ut earum regionum episcopi, unde crebrius demigrari solet, consilia inter se conferant et constituant qua ratione possint commodius fidelibus suis in remotas alterius linguae regiones abeuntibus comparare sacerdotes, suae linguae gnaros et pietate, doctrina ac prudentia conspicuos; quemadmodum vero Ssmus D. N. migrantibus ex Italia prospexit, sic, vel alia simili ratione, aliquem unum seligant ex Ordinariis, qui ceterorum vice hoc

in negotio fungatur, ut exterarum regionum episcopi eum coram vel scripto adire possint, cum sacerdotes ad spiritualem demigrantium procurationem idonei sibi opus sunt.

Caput II.

De sacerdotibus qui ad breve tempus proficiscuntur.

12. Sacerdotibus, qui, ad breve tempus, ob honestam vel necessariam causam sint in Americam vel ad Philippinas insulas profecturi, possunt Ordinarii discessoriales litteras concedere, inconsulto quidem Ordinario loci *ad quem*, at servatis tamen regulis quae sequuntur.

13. In litteris discessorialibus, praeter reliqua, mentio expressa fiat de causa temporarii discessus.

14. Ad quatuor menses coarctetur dierum itineris et mansionis licentia; sex mensium concedatur nulli, nisi casus aliquis extra ordinem inciderit.

15. Sacerdoti haud omni ex parte probato discedendi venia ne detur, nisi ante de honesta simul et necessaria abeundi causa constiterit; praeterea Ordinario loci *ad quem*, secretis litteris, adventus eius renuntietur.

16. Itali autem sacerdotes, quandoque ob honestam et temporariam causam profecturi sunt, prius impetrent veniam discessus a sacra hac Congregatione.

17. Qui, denique, ob temporariam causam discesserunt, elapso temporis spatio sibi concesso, regrediantur, nullamque habeant Ordinarii prorogandae licentiae semel datae facultatem.

Quodsi aut infirmitate aut alia quadam peremptoria causa regressus necopinato impediatur, postquam de rei veritate et de dispensationis necessitate constiterit, ad primum insequentem mensem prorogare tempus liceat episcopo loci; ultra mensem, causis etiam indulti permanentibus, nonnisi Nuntiis vel Delegatis Apostolicis, qui ibidem versantur, indultum prorogare liceat ad congruum sed breve tempus, ea lege, ut id ne cunctentur aut episcopum sacerdotis proprium aut sacram hanc Congregationem edocere.

Qui vero sacerdotes hanc deliquerint regulam, suspensi maneant a divinis.

Praesentibus valituris, contrariis quibuslibet minime obstantibus.

Romae ex S. C. Consistoriali, die 25 martii 1914.

✠ C. CARD. DE LAI, Episcopus Sabinen., *Secretarius.*

S. Tecchi, *Adsessor.*

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM: PRECES POST PERACTA EXERCITIA SPIRITUALIA VEL PERACTAS MISSIONES RECITANDAE, INDULGENTIA CCC DIERUM DITANTUR.

Oratio.

Iesu Christe, qui pro me cruci affigi voluisti, gratias Tibi ago pro cunctis amoris tui beneficiis, quae hisce sacrorum exercitiorum (*vel* sacrae missionis) diebus mihi contulisti. En iterum mihi persuasum est ante omnia oportere, ut salvem animam meam, unicam et immortalem. Ideoque firmiter propono in primis omne peccatum lethale vitare, omnemque voluntariam atque proximam peccati occasionem, maxime vero hanc . . . , quae tantopere mihi nocumento fuit. Sed etiam peccato veniali omnique ad ipsum pravo affectui pro viribus obsistere volo. Promitto Tibi me omnia status vel officii mei munera fideliter atque religiose adimpleturum, totamque vitam meam iuxta sanctissimam voluntatem tuam instituturum. Insuper promitto Tibi, o bone Iesu, me quotidianis orationibus instare velle, praesertim vero tentatione urgente ad orationem confugere. Diem Dominicam sanctificare volo et ad mensam sanctam tuam frequenter et devote accedere. Denique totam vitam meam Tibi offero, maxime labores meos atque dolores. Benedic mihi et omnibus qui tecum hisce sacris exercitiis (*vel* huic sacrae missioni) interfuerunt.

O Maria, virgo immaculata, filius tuus (*vel* filia tua) esse volo, Teque per sacratissimi Rosarii devotionem pie venerari libenter intendo. Da mihi, Domine Iesu, Matrem tuam in patronam singularem, et esto solatium et gaudium meum usque ad vitae meae beatum finem. Amen.

Die 29 ianuarii 1914.

Ssmus Dominus noster D. Pius div. prov. Pp. X., in audientia R. P. D. Adsessori S. Officii impertita, benigne con-

cedere dignatus est, ut christifideles, corde saltem contrito ac devote supra relatam orationem recitantes, Indulgentiam trecentorum dierum, semel in die lucrandam, defunctorum animabus, si quis maluerit, applicabilem, acquirere valeant. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

15 March: Monsignor Thomas C. O'Reilly, Chancellor of the Diocese of Cleveland, made Domestic Prelate of His Holiness.

19 March: Monsignor Daniel Kennedy, of the Diocese of Plymouth, England, made Domestic Prelate of His Holiness.

31 March: Monsignor Emil Roy, Vicar General of the Archdiocese of Montreal, made Protonotary Apostolic *ad instar participantium.*

3 April: The Right Rev. Joseph Curley, of the Diocese of St. Augustine, Florida, appointed Bishop of the same Diocese.

4 April: Monsignor George M. Le Pailleur and Monsignor Arsenius Dubuc, both of the Archdiocese of Montreal, named Domestic Prelates of His Holiness.

6 April: Monsignor Wilbrod C. Martin and Monsignor Gaspar Dauth, both of Montreal, named Domestic Prelates of His Holiness.

7 April: Monsignor Thomas S. Duggan, rector of Hartford Cathedral, named Domestic Prelate of His Holiness.

15 April: His Excellency the Most Rev. Bonaventure Cerretti, auditor of the Apostolic Delegation at Washington, appointed titular Archbishop of Philippopolis and Apostolic Delegate to Australia.

24 April: Monsignor Felix D. McCarthy, Vicar General of the Diocese of Harbor Grace, Newfoundland, named Domestic Prelate of His Holiness.

25 April: Monsignor Edward P. Roche and Monsignor John St. John, of the Archdiocese of St. John's, Newfoundland, named Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. CONSISTORIAL CONGREGATION issues a decree giving rules for the reception of European priests into American dioceses, and regulations for those who wish to take up pastoral duty in the Philippine Islands.

S. CONGREGATION OF THE HOLY OFFICE announces that an indulgence of 300 days is attached to the recitation of certain prayers to be recited at the end of devotional exercises or of a mission.

OBSERVANCE OF THE INSTRUCTION ON CHURCH MUSIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the great importance, as it seems to me, of the subject discussed in this correspondence, I have determined, with your kind consent, to give it the wider publicity which its insertion in THE ECCLESIASTICAL REVIEW insures.

Most sincerely,

✠ BENJ. J. KEILEY,
Bp. of Savannah.

RT. REV. B. J. KEILEY, Savannah.

20 May, 1914, ————, Ga.

Dear Bishop,

I write to ask you if we are to continue the observance of the Holy Father's Decree regarding Church Music? Hasn't Rome permitted a modification of the Regulations? Of what nature is it? I should judge from what I see in other places that Rome has declared that the Motu Proprio on music does not apply to the United States.

There must be some concessions granted elsewhere, for in a recent visit North I heard choirs composed of men and women singing Masses composed by Mozart, Hadyn, Gounod, Farmer, etc. and as for your directions regarding the integrity of Vespers, I have assisted at a Vesper service consisting of Millard's Dixit Dominus, a florid Magnificat of unknown authorship, and the usual anthem,—only that and nothing more.

Now it seems a little hard that we must sing Gregorian music; that no female voices are allowed in the choir; that we must sing the five Vesper psalms, a hymn, then the Magnificat and the Anthem B. V. M.

I don't object to your insisting on the organist not keeping the priest waiting, for we priests are fasting and the choir have had their breakfasts.

I remember your telling us once that Cardinal Martinelli, when Delegate Apostolic, said if he had the authority, he would insist that the choir and the preacher must be fasting as well as the Celebrant, since it would insure a short sermon and a short Mass in the gallery.

It seems to me that Rome must of necessity be aware of the conditions existing here in regard to Church music, and does it not appear that she has decided that the Motu Proprio need no longer be observed?

Most respectfully,

.....

THE CATHEDRAL, SAVANNAH,
23 May, 1914.

Rev. Dear Father,

Your letter of the 20th. just received. You ask whether or not the Holy Father's Decree or Motu Proprio on Church Music must yet be observed in the diocese, and state that from what you have seen and heard some concessions must have been granted elsewhere, since you have heard mixed choirs singing Masses by Mozart, Hadyn, Gounod, Farmer, etc.; and that you have attended Vespers where only one Psalm was sung. You think it is a little hard that I have insisted on the carrying out of the Holy Father's Decree, whereas in other places, where its observance would be easy, it is simply ignored.

I believe that at first there were some difficulties anticipated in the carrying out of this Decree, but I think that the greater number of the Clergy are well pleased with the change. You may recall that when I sent the Holy Father's Decree to the Clergy, I said: "It is not the time to speak of difficulties in the way of executing the Pope's orders. It is his to command; it is ours to obey."

What was the object which the Holy Father had in mind in sending out the Motu Proprio? He desired to reform Church Music, and whatever may have been the conditions existing abroad there is no doubt that there was a crying need of such reform in our country.

The music in church ought to be of such a nature as to be an aid to our devotion, and the musical repetition of the liturgical text is the expression of the union of Priest and people in the performance of the most solemn of all religious acts—the Holy Sacrifice of the Mass. If the music does not fulfill these conditions and do these things, it is not fit for the church. If it distracts the minds of the faithful from the Altar and the Sacrifice, or if it makes the

same appeal to them that the music of Opera or Concert does, it is not fit for the church and should not be tolerated. A part of the divine service falls to the lot of the choir and this is an integral part of the service. Hence the music at Mass and Vespers should be church music. It is by no means an attack on certain music to say that it is not fit for the church, or for use in the House of God.

I am quite sure that everyone will admit that two serious abuses had crept into choir galleries. The words of the text were altered, inverted, and unduly repeated to such an extent that frequently an entirely different meaning was given to them, and often a great deal of the text was omitted. A second abuse was in compelling the priest to wait at the Altar during the rendition by the choir of a long Sanctus, Benedictus, and Agnus Dei. The autocrats of the gallery seemingly labored under the impression that the most important part of the church was the place occupied by them. They evidently thought that the people came to hear the singing and not to hear Mass, and they acted accordingly.

A vast proportion of our modern music has as much in keeping with the spirit of the Church and has as much place in Her services as the use of a graphophone or moving-picture machine to illustrate the Gospel story or tell the virtues of the Saint whose feast is celebrated.

So the Holy Father sent his Decree, which he tells us constitutes a "juridical code of Sacred Music to which the force of law must be given". In it he tells us that the "traditional chant must be brought back into the functions of public worship", and he orders its scrupulous observance.

Let us see practically what the Holy Father wants us to do. He wants the Proper of the Mass sung or recited; the priest must not be kept waiting at the Altar; no solos are to be rendered unless they form a part of the choral service and naturally grow out of it; no music reminiscent of the theatre or concert hall; no female voices.

Of course the Motu Proprio sought to remedy great abuses and effect considerable changes, and hence naturally enough, and, I might add, properly enough, representations were made to Rome on which were based requests for some modifications or the tolerance of existing conditions.

A Mexican Bishop, Mgr. Ibarra y Gonzales proposed this: "By Decree No. 3964, 17 September, 1897, it was forbidden for women and girls, either within or without the precincts of the choir, to sing at solemn Mass, and this was confirmed on 19 February, 1903. However in the Motu Proprio of our Holy Father Pope Pius X, *Inter Pastoralis Officii*, 22 November, 1903, it was ordered that the Gregorian Chant should be brought back into the service of the

Church for the use of the people, since in that chant a great part was assigned to the faithful in the Sacred Liturgy and the chanting of the Divine praises. Now is it permitted to women and girls, sitting on seats assigned to them and separate from the men, to sing the invariable parts of the Mass; or at least in extra-liturgical services to sing hymns in the vernacular?" And the S. C. replied: *Yes*; but the mind of the Holy See is that as far as possible the Divine praises should be sung by men and boys, but when they cannot be secured, women and girls will not be excluded. But when choral singing is used, the singing by women exclusively—particularly in cathedrals—must not be permitted, unless for a very grave reason recognized as such by the Ordinary.

In 1908 from the diocese of New York the following question was proposed: "In nearly every part of the United States the word 'choir' means a group of a few persons male and female who are charged with singing the liturgical text during Solemn Mass. The choir is composed of men, women and sometimes girls, and occupies a place outside the Sanctuary and most frequently very far from the Altar; nor is there any other choir singing or reciting the liturgical text. Since by the Decree of 17 January, 1908, No. 4210, it was declared that men and boys as far as possible should take the part in the celebration of the divine praises, not however excluding women when men and boys cannot be procured, it is asked: May such a choir of men and women as described above and placed far from the altar and taking the place of the liturgical choir be allowed?" The answer of the S. C. was: "*Negative et ad mentem.*" The S. Congregation demands that there shall be a complete separation of the men from the women and girls and imposes a strict obligation on the Ordinary's conscience to have this separation made.

A careful reading of these decrees shows that Rome had no idea of permitting any change in the *kind* of music which it required to be sung in the church. While the Holy Father quite naturally and properly stresses the Gregorian Chant, he is by no means to be understood as forbidding or condemning all other music. There are many composers whose works may be used in the solemn service of the Church when they possess the necessary qualities. I confess I do not know if all the Proper of the Mass has ever had any other musical setting save the Chant.

The replies of the S. C. seem to me also sufficiently explicit in the matter of mixed choirs. I confess that we have found no great difficulty here in breaking up the mixed choirs and installing in the choir galleries men and boys.

But the S. C. demands that in the case where men and boys cannot be secured, a mixed choir is tolerated, *provided that a complete separ-*

ation of the men and women is secured. Did you ever see in any church in the States this condition carried out? I certainly never did.

There has been no change at all in most places. The former choirs composed of men and women sing the old operatic Masses of Mozart, Hadyn, and the rest. There is not even the appearance of separation of the men from the women in the choir gallery; they are there as in the olden days singing their various parts in the Mass and decorously chatting during the sermon. The prima donna is yet the autocrat of the loft, and the solos are listened to by the poor people, who would like to pray but really can't on account of the concert upstairs.

But sometimes we have the Proper of the Mass sung by men and boys and when one is glad to find that the Chant of the Church is to be rendered, the priest is at the Introit and a full chorus of men and women commence the Kyrie and then give a florid Gloria, Credo, Sanctus, and Benedictus at the proper time, but in very improper music. The poor priest has to wait while the prima donna sings for the twentieth time *Dona nobis pacem*; and he sometimes feels like suggesting to the singer that the words mean "Give us rest". The Saturday evening paper contains a beautiful article, furnished by the choir leader, on the program at St. ———'s Church of the music on Sunday. The favored soloists are judiciously advertised and God help the writer if he omits any name. I do not think it would be proper to call this performance a sacred concert.

It would be highly improper for me to state that I believe the orders of the Holy Father could be successfully carried out in every diocese in the States, for I, of course, am not aware of the peculiar conditions existing elsewhere. I thought I was bound to obey the Pope and so told our priests and we found we could do so, and have done so.

And now, dear Father, we must not take a backward step. We have completely eliminated the female voices, but we must do more and make our Church Music correspond to the wishes of Christ's Vicar on earth. May I recall your attention to a letter which I addressed to the Clergy of the diocese in 1905, as follows:

CATHEDRAL, SAVANNAH,
5 May, 1905.

Rev. Dear Sir:

I deemed it only my duty to send word to our Holy Father Pope Pius X, that, despite the many difficulties in the way of carrying out in this diocese the Motu Proprio on the subject of Church Music, a prompt obedience was everywhere manifested.

I stated that the mere fact that the Holy Father had expressed His will in the matter was sufficient for us, though some little surprise had been manifested that the Bishop of this diocese insisted on the observance of the instruction when other dioceses seemed to pay no attention whatever to it: and

a further cause of dissatisfaction existed in the persistent rumors that the Holy See did not desire the enforcement of law and was disposed to grant exemption therefrom.

Yesterday I received the following reply:

"FROM THE VATICAN, 20 APRIL, 1905.

"*Most Illustrious and Right Rev. Monsignore:*

"The Holy Father warmly praises the firmness with which you have sought to secure the practical carrying out of the directions contained in His Motu Proprio on the subject of Sacred Music; and hopes that all the Dioceses of the United States will take steps to follow your example, and thereby avoid the demand for its observance which His Holiness is determined to send in time to all those who are delaying or unwilling to obey. For this reason the august Pontiff sends to you, your clergy and people the Apostolic Blessing.

"Your Devoted Servant,

[*signed*] "JOHN BRESSAN,
Chaplain and Secretary."

Our Holy Father in the Motu Proprio of 22 November, 1903, expressly states that the question of Church authority was involved in his directions and hence I am sure that the satisfaction which the Sovereign Pontiff deigns to express at our prompt compliance with His wishes will be gratefully appreciated by all.

Your Servt. in Xto.
✠ BENJ. J. KEILEY,
Bp. of Savh.

Now in the face of this and with the experience of the benefits of obedience to the Holy Father, could you think that I would now take a backward step? Concessions of one sort or another have been granted in places where Rome was told that the Decree could not be carried out; but of course such conditions do not exist here.

With all best wishes,
Most sincerely,
✠ BENJ. J. KEILEY,
Bp. of Savh.

MISSING MASS DURING THE SUMMER VACATION.

Qu. A man accuses himself of having missed Holy Mass on four Sundays during the vacation because there was no church in the place where he stayed. How should he be instructed?

Resp. First, the man should be asked whether he knew before he chose the place that there was no church there. If he simply had no concern about so grave a matter, he must be told that to miss Holy Mass on Sundays and holidays of obligation without a serious excuse is a mortal sin each time. The mind of the Church on this point from the earliest times is seen from the various Councils of the Church. Suffice it

to quote a few canons from the *Decretum Gratiani:* "All the faithful who meet in church on holy days shall listen to the readings from the Apostles and the Gospel. Those who do not remain in prayer until Mass is finished, or do not receive Holy Communion, should be deprived of communion with the faithful as causing disturbances in the Church." (From the Canons of the Apostles).[1] "We prescribe by special law that the laity do hear the entire Mass on Sundays, so that they do not presume to leave the church before the blessing of the priest. If they do so they shall be publicly put to shame by the bishop." (From the Council of Agatha).[2] "He who shall on a holy day absent himself from the solemn gathering of the people and go to the public show, shall be excommunicated." (From the Council of Carthage).[3]

Finally, Pope Innocent XI condemned the proposition that the precept of observing holy days does not bind under mortal sin, if no scandal is given and no formal contempt shown.[4]

The very fact that the person in question did not trouble himself to find out whether he would be able to fulfill his Sunday duty or not, speaks against him. It is certain that it is his duty to inquire; and if he could have spent his vacation just as well in some other place where he could have attended Holy Mass, he was bound to do so, for the ordinary means of observing a law must be employed.

On the other hand, he may have had good reasons for choosing to spend his vacation where he did, even though he foresaw that he would have to miss Holy Mass. What would constitute a sufficient reason? I take it for granted that one who works faithfully all the year round stands in need of a period of rest. If the expense involved by his holidays is very great in comparison with his means, he would be excused in selecting a place where he knows that on Sundays he will not be able to attend Mass. For instance, if relations or friends live in the country and invite him to spend a few weeks with them, he would be permitted to go to them under the circumstances mentioned. Again, a woman may not want to go to a summer resort where she is not acquainted, and she

[1] Decr. Grat., cap. 62, Dist. I. de consecrat.
[2] Ibidem, cap. 64.
[3] Ibidem, cap. 66.
[4] Decr. 2 Mar., 1679, propositio 52.

may then go elsewhere, where there is no church, so as to be with her friends or relations, for company and protection. Such and similar good reasons will suffice to allow them to miss Holy Mass on vacation.

Another case of missing Holy Mass on Sundays arises when one goes away either on Saturday afternoon or early Sunday morning on an outing, or to visit friends, or on a pleasure trip. Moral theologians are agreed that there is no obligation to abstain from actions that will interfere with the observance of a religious duty, if such action is taken a good while before the duty urges, provided this is not done frequently. Thus they excuse one's going away on a Thursday or Friday, or even on a Saturday morning, when it is foreseen that their travelling will interfere with their hearing Holy Mass. This is a reasonable explanation of the will of the legislator who is not to be taken as intending to restrict one's liberty to the extent that one must even a long time before the duty urges so arrange every detail that he will not be prevented from observing the law.

The real point of the difficulty is whether a person may also go away for recreation on Saturday afternoon or early Sunday morning knowing that he will not be able to hear Holy Mass? Working people can do this now and then. It should not however be made a regular practice. The reason is that unless this is allowed many of the poor would never be able to have a real holiday. Such recreation is morally necessary for working people in order that they may be able to stand the hardships and toil by an occasional break in the monotony of their lives. Indeed, if those who have more leisure are excused and can go away on Thursday or Friday for pleasure and change, the confessor need not take to task those who have no chance of recreation unless they take their trip on Sunday morning or Saturday. If a man speaks to his confessor before he goes away over Sunday, the priest is entitled to interpret the law for him and the interpretation should be a lenient one. The pastor, and in some dioceses all priests approved for confession, can also dispense for a good reason from such obligations as occur frequently, like the Sunday duty, fasts, and the like laws.

FR. STANISLAUS, O.F.M.

THE PROFESSION OF FAITH REQUIRED OF CONVERTS.

Qu. A great and increasing number of my converts object, more or less strenuously, to the last paragraph of the Abjuration, or Profession of Faith, made by converts upon their reception into the Church. That paragraph states that they *detest and abjure* their former heresy, sect, etc. The words appear harsh to altogether too many to make it a trivial matter, and it has occurred to me that the translation might not be the happiest one, and that a benignant interpretation might remove these epithets.

1. I am unable to locate anywhere the original Latin formula imposed by the Holy Office. Will you please let me know where it can be procured?

2. Is there any authority that would allow a priest in receiving a convert into the Church to omit these objectionable words, if the priest has satisfied himself that their tenor and import are otherwise complied with?

Resp. 1. The original Instruction of the S. Congregation of the Holy Office concerning the reception of converts, together with the Profession of Faith in the English language, was sent to the Bishop of Philadelphia as an answer to a dubium. The official text is found in the Appendix to the *Acta* and *Decreta* of the Second Council of Baltimore. In the note it is stated that this abjuration and Profession of Faith differs from that of Pius IV, but is prescribed by the Congregation of the Holy Office to be used by the bishop. The official text is also found in the *Supplementum Ritualis Romani* of the newly approved Roman Ritual (Pustet ed. 1913). After the Council of the Vatican an addition was made to the penultimate paragraph of the official text regarding this Council.

2. An Abjuration and Profession of Faith, together with the Absolution *ab haeresi,* must take place according to the *Pontificale Romanum*: "Ordo ad reconciliandum apostatam, schismaticum vel haereticum."

However, in regard to the particular mode and point in question, it should be said that Fr. Bucceroni, S.J., within the hearing of the Congregation of the Holy Office, in his *Casus Conscientiae* (Rome, 1897, No. 2), defended and emphasized that it was not a universally promulgated law, nor a universal precept, but, as it is called, an instruction, "instructionem

prudentissime servandam ubi fieri possit." Very wisely the author inculcates that what is called an instruction to be followed with great prudence wherever possible, should not be called a law or precept at a time when the Supreme Pontiffs are doing all in their power to bring Protestants back into the true fold.

It is not necessary to take the formula in all the crude rigor of its literal sense, and thereby make the doctrine of the Church appear narrow and unjust, with the result that well-meaning inquirers after truth are prevented from turning toward Catholicism as a probable answer to their aspirations.

ST. PAUL AND THE PAROUSIA.

I.—Reply by Fr: Lattey.

To the Editor, THE ECCLESIASTICAL REVIEW.

I may be allowed to add a few remarks to my previous article on this subject, with reference to Fr. Drum's rejoinder in THE ECCLESIASTICAL REVIEW for May.

On the point of grammar Fr. Drum cites Heb. 12 : 25 and remarks: "We do not see how Dr. Moulton or Fr. Lattey can interpret these two parallel texts (i. e. Heb. 12 : 25 and I Thess. 4 : 15-17) without either making ἡμεῖς indefinite or admitting the articular participle to be construed as a substitute for a protasis." In answer to this it will perhaps be enough to transcribe a note from Dr. Westcott's well known commentary on Hebrews. On the words πολὺ μᾶλλον κτλ he says: "The form in which this supposition is expressed is remarkable. The writer does not say 'if we turn away from him' (τὸν ἀπ' οὐρ ἀποστρ.), nor yet 'after turning away from' (ἀποστραφέντες—II Tim. 1 : 15). He looks upon the action as already going on, and does not shrink from including himself among those who share in it: 'we who are turning away', if indeed we persevere in the spirit of unfaithfulness."

But even now I am not quite clear as to whether Fr. Drum intends his "conditional" theory seriously. In the case of the Vulgate he repudiates it with scorn, and prefers the "indefinite" theory: "We the living, whoever we may be (whether ourselves or persons yet unborn)—as opposed to the dead—whoever they may be (whether they include ourselves

or no)—shall be taken up, etc." I have interpolated the words in brackets to emphasize the extraordinary character of this exegesis: it ignores the real opposition of the two groups, on which I have already insisted, and which differentiates it from the common indefinite use mentioned by Dr. Moulton. One does not use the first person as typical, when the typical use would break down the distinction between two groups clearly marked off one from another. The "conditional" theory at least attempts to do justice to this distinction. In any case, as I have remarked before, one can hardly have the two explanations at once; it is *l'embarras de richesse*.

To come to the question of inspiration: no ordinary human author would be held guilty of formal error who expressly refused to commit himself to a statement, and it seems only rational that we should apply the same standard to the inspired author as well. Fr. Drum now denies that there is any warrant for saying that St. Paul indicates that there is no clear conviction in his mind. That is a new issue, and does not affect the tenability of a view based upon the assumption that there is such warrant. However, the following sentences in I Thess. and further passages in II Thess. and elsewhere make the matter sufficiently plain—ultimately we have the Gospels to fall back upon.

On the main issue itself, since Fr. Drum writes, "What Fr. Pesch says we readily admit", let us keep to Fr. Pesch. Nevertheless it is with real astonishment that I realize that Fr. Drum really thinks to explain Fr. Pesch away. I can only explain such exegesis on the supposition that he came to the passage with his mind irrevocably made up as to what he was to find there. I even have the audacity to cherish the conviction that, upon mature reflexion, he will admit that Fr. Pesch does support me in the way that I have claimed.

The first passage I did not quote to prove my whole point, but only to show that the sacred writer might be in uncertainty, and might express that uncertainty. Thus, in Fr. Pesch's words, "it is certain that Paul did not know whether he had baptized anyone besides Crispus, Gaius, and the household of Stephanas".[1] Thus, St. Paul shows himself equally dis-

[1] I Cor. 1: 14-16; Pesch, *De Inspiratione*, p. 453, § 445.

posed toward two alternatives, one of which must certainly be false. Unless we accept the obvious doctrine that it is enough that St. Paul makes it clear that there is no fixed conviction in his mind, must we not say with Fr. Drum, "the fact of the matter is, then, that St. Paul here errs!"?

But in the second passage which I quoted Fr. Pesch is explicitly dealing with the very question of the apostle's expectation of the Parousia, and it is amazing that Fr. Drum should write that "Fr. Pesch has not the same matter in hand as Fr. Lattey has." Fr. Pesch's note is a long one, and I tried not to quote more than was necessary to make the author's meaning plain. As a matter of fact, I do not think that Fr. Drum has quite understood the extra sentence which he has quoted. He says, "Fr. Pesch is treating the ideas not expressed in the sacred text; Fr. Lattey is interpreting that text." But from what follows I think that Fr. Pesch is treating the ideas actually expressed in the text, but to which the sacred writer does not commit himself. In the very next sentence he says, "The inspired author may also have false opinions; indeed, it may happen, that from his way of speaking it may be possible to conjecture what true *or false* ideas he has in his mind",[2] which is what I am contending for. But in any case there can be no doubt of the meaning in the words I actually reproduced: "They could make guesses on this subject (i. e. the Parousia), nay, they might even have said in virtue of inspiration that they had such opinions, if it had been useful to declare this; but they did not and could not say that these opinions of theirs were true and were to be admitted by all." Here the tenability of the view which I have put forward is explicitly allowed. Surely Fr. Drum is not going to ask us seriously to believe that Fr. Pesch is treating of ideas *in no way* expressed in the sacred text?

The whole passage may be seen in my earlier article, together with some other relevant considerations, which it does not appear necessary to urge once more here.

CUTHBERT LATTEY, S.J.

St. Beuno's, Wales.

[2] Italics mine. The words are, "Potest etiam auctor inspiratus habere opiniones falsas; immo potest accidere, ut ex eius loquendi modo conici possit, quas opiniones veras vel falsas in mente habeat." (Pesch, *De Inspiratione*, p. 459, § 450.)

II.—Fr. Drum's Answer.

On the point of grammar, let us not forget our first issue. I ventured a new interpretation of ἡμεῖς οἱ ζῶντες (I Thes. 4: 15-17) as a participle taking the place of a verb of a protasis. Fr. Lattey made a rather unscientific onslaught on this venture by writing: "If the subject of the participle were *indefinite and in the third person,* it might indeed be taken conditionally. . . But this rendering is impossible where the subject is *definite.*" My reply showed he was running head on against the commonest Greek usage. Goodwin's *Moods and Tenses* (secs. 472 and 841) gives seventeen examples of the participle used as a verb of a protasis; and in fourteen of these, the subject is *definite*; in four, a *first* person is subject; in three, a *second* person; in only one, is the subject such as Fr. Lattey arbitrarily postulates, *indefinite and in the third person.* To this reply no answer has been given. It has not surprised me that Fr. Lattey has failed to defend his position against my attack; but in the light of the pains I took to batter down that position, it disconcerts me to find he is "even now not quite clear as to whether Fr. Drum intends his 'conditional' theory seriously."

Dr. Moulton noted at once the weak spot in my exegesis. I had construed an *articular* participle as conditional. That is certainly against Attic syntax; the *articular* participle is in Attic attributive and never predicative, so it can not be conditional. But in Hellenistic the case is otherwise. In the New Testament, there are many instances of articular participles used predicatively; and Blass implicitly allows this substitution of the articular participle for the verb of a protasis. The only New Testament passage I could find which seemed to prove the possibility of such a substitution was Hebr. 12: 25: "See that ye spurn not him that speaketh. For if they (ἐκεῖνοι) escaped not who spurned him that spake on earth, much the more shall we (not escape) who turn from him (ἡμεῖς οἱ ἀποστρεφόμενοι) that speaketh to us from heaven."

Fr. Lattey, in his communication, admits the parallelism between I Thes. 4 and Hebr. 12. In both cases we have two categories. In Thes., *the dead* (οἱ νεκροί) and *the living* (ἡμεῖς οἱ ζῶντες); in Hebr., *those who spurned Jahweh in Mosaic times*

(ἐκεῖνοι) and *those who now turn away from Jesus* (ἡμεῖς οἱ ἀποστρεφόμενοι). If *we the living* are definite because contrasted with *the dead*—the point Fr. Lattey keeps insisting on—then *we who turn from Jesus now* are definite because contrasted with *those who spurned Jahweh then.* I insisted that the phrase *we who turn from Him* could not be definite; else St. Paul would be saying to the Hebrews that, at the time of his writing, he was actually apostatizing from Christ and spurning Him. And, if the ἡμεῖς οἱ ἀποστρεφόμενοι of Hebr. 12 were indefinite, it seemed to me clear that ἡμεῖς οἱ ζῶντες of I Thes. 4 could likewise be indefinite.

Now Fr. Lattey takes me completely off my feet by interpreting Hebr. 12:25, with a Protestant parson, so as to make St. Paul to include himself among those who were, at the time of writing, apostates from Christ; and is satisfied by saying, "it will perhaps be enough to transcribe a note from Dr. Westcott." With all due respect to the good and learned Protestant bishop, his views, in matters that affect the Catholic dogma of inspiration, are most emphatically not enough for us priests who are in close touch with the depository of apostolic tradition. It is among Catholic commentators and not Protestant that we may hope to find the meaning of St. Paul, when his apostolic prerogatives are in question. How do Catholics interpret this and other such texts of St. Paul?

First, all Catholic theologians, who touch upon the matter at all, teach that the apostles were confirmed in grace. Take a few instances. Coppieters, in the *Catholic Encyclopedia,* s. v. "Apostles," is authority for this as the opinion of most theologians. J. Bainvel, S.J.,[1] is of the same mind; though he thinks the confirmation in grace cannot be proved by *direct* Scriptural evidence, *sinon peut-être pour St. Paul.*

Secondly, according to Catholic commentators, *we who turn away from Jesus* are apostates from the faith of Christ. Rambaud[2] makes the whole pericope to treat of faith; if God was so vengeful against those who refused faith in Him speaking from Sinai or elsewhere on earth, how much the more vengeful will He be against those who apostatize from Him whose reve-

[1] *Dictionnaire de Théologie Catholique,* s. v. Apôtres.

[2] *Les Épîtres de St. Paul* (Paris, 1888), 2, 543.

lation is from heaven! MacEvilly [3] interprets, "If the Jews of old . . . were visited with such chastisements for the violation of a law which had a mere man of earth for its promulgator, how much greater rigor will be exercised against the apostates from the Christian law . . . its promulgator being God Himself who . . . ceases not to enforce it from heaven!" Ceulmans [4] also refers *the turning away* to an apostasy from the faith of Christ. Maunoury [5] interprets St. Paul to speak of those who were actually despising the faith and salvation of Jesus. Peronne [6] follows the division of the commentary of the time-honored Abbé Drach and refers the entire twelfth chapter of Hebrews to apostasy: "How shall we avoid the wrath of God if we reject His Gospel and His Church?" In fact, so far as Catholic commentators attempt to evolve and interpret the thought of St. Paul in Hebr. 12:25, they all seem to refer *turning away from Him* to an apostasy from Christ. Surely Fr. Lattey does not wish to make out St. Paul a self-accused apostate from Christianity! If so, what about the prerogative of infallibility that theologians assign to the apostles? How could the great apostle have made so many converts to Christ, if at the same time he said he was an apostate from Christianity and a hypocrite in spreading the Gospel he had already given up?

As to the Vulgate, I waive the interpretation. My exegesis, if relieved of the ridiculing interpolations of Fr. Lattey, has no "extraordinary character", but is the *usual Catholic* view, to be found in Knabenbauer and most Catholic commentators; and echoed by Bishop MacDonald in the REVIEW.[7] But our issue has to do with the Greek text, not the Latin. Either the "conditional" or the "indefinite" theory of interpretation of the original text seems to me tenable. If Fr. Lattey finds this wealth of interpretation embarrassing, he is quite free to choose either or neither theory, so long, of course, as he do not make St. Paul, under the influence of inspiration, to say and mean to say that which is false.

[3] *An Exposition of the Epistles of St. Paul* (Dublin, 1875), 2, 241.
[4] *Commentarius in Epistolas S. Pauli* (Mechlin, 1902) in loc.
[5] *Commentaire sur les Épîtres de St. Paul* (Paris, 1882) in loc.
[6] *Analyse logique et raisonée des Épîtres de St. Paul* (Paris, 1881) in loc.
[7] June, 1914, p. 731.

As to the meaning of Fr. Pesch, I let that go, too. What I have written seems to me to give the mind of Fr. Pesch accurately. He means merely this—the sacred writers may have wrong ideas in matters of natural science or other; in fact these wrong ideas may even be conjectured by us from the inspired text; but, *under the influence of inspiration,* the sacred writer *may not say nor mean to say* that which is false. In every complete thought of Sacred Scripture there is a meaning of the Holy Spirit which is absolutely certain and meant by the sacred writer, whether he be conscious of inspiration or not. That, I am satisfied, is the meaning of Fr. Pesch.

And, what is more important, that is certainly the meaning of Leo XIII in *Providentissimus Deus.* This argument I have sufficiently evolved in the REVIEW.[8] According to this classic document, God is not the author of Sacred Scripture unless He by His grace aid the mind of the sacred writer correctly to conceive, spur his will faithfully to write, aid him aptly to express with infallible truth *all those things and only those things* which He Himself ordains. Hence, in I Thes. 4: 15, there is a thought which God aided the mind of St. Paul correctly to conceive, spurred the will of St. Paul faithfully to write, aided St. Paul aptly to express with infallible truth. I ask Fr. Lattey, what is this infallible thought? There is a thought here that is an error, Fr. Lattey says. "St. Paul is in error . . . where he makes it clear there is no fixed conviction in his mind,—possibly, and *in this case yes.*" Commenting on these words, and intending to repeat their interpretation of St. Paul and *not my own,* I wrote, "the fact of the matter is, then, that St. Paul here errs". It is to be regretted that Fr. Lattey has torn these words from their context and cited them as if I admitted in St. Paul's words that error I have been writing to fend from them. I do not at all admit that, in our moot passage, St. Paul is in error and makes it clear he has no fixed conviction in his mind. But if the uninspired and erring St. Paul intends an erroneous meaning in I Thes. 4: 15-17, what does the inspired and infallible St. Paul here intend to say? What is the inspired and inerrant meaning of this passage? Fr. Lattey has not answered this ques-

[8] May, 1914, p. 616.

tion, which I put to him fairly and squarely in the May issue of the REVIEW.

WALTER DRUM, S.J.

Woodstock, Maryland.

JURISDICTION IN MATRIMONIAL CASES.

Qu. In matrimonial cases the Council of Baltimore states, "si conjugale vitae consortium per separationem a thoro et mensa sublatum sit . . . quaelibet pars jus accusandi contra alteram ipsi competens coram episcopo dioecesis, ubi haec domicilium habet, exercere debet". Does this mean that the action must be taken in the Court of the Diocese in whose limits the defendant has a domicile? Smith in his *Elements* translates it "can". I submit two cases.

A non-Catholic, not baptized, has divorced his wife, non-Catholic, baptized. He lives within the limits of Altoona Diocese; she lives in Philadelphia. He makes application in Altoona for annulment, as he wishes to marry a Catholic. Where is the trial to be? The second case: two Catholics are divorced. The husband lives in Pittsburgh. The wife lived in Philadelphia till recently. She came here because of her sister's death two months ago, but not with the intention of remaining permanently. She applies for annulment "propter impedimentum vis seu metus". Where is the case to be tried?

Resp. In the Instruction "De iudiciis ecclesiasticis circa causas matrimoniales" issued by the Propaganda for the United States in 1883 the ruling is made that the bishop competent to adjudicate such cases is, generally speaking, the bishop of the diocese where the husband has a domicile. To this general rule, however, there are two exceptions. First, in case of legitimate separation *a mensa et thoro,* the case must be heard by the bishop of the diocese where the defendant has a domicile, in accordance with the principle: "Actor sequitur forum rei". Second, in case of malicious desertion by the husband, the bishop of the diocese where the deserted wife has a domicile *may* take up the case, although the bishop of the diocese where the husband has a domicile is also competent.[1] The meaning, therefore, of the text of the Baltimore Council is that action must be taken in the episcopal curia where the

[1] See Gasparri, *De Matrim.* II, n. 1168, De Becker, p. 473.

defendant has a domicile, as reference evidently is to the case of legitimate separation.

With regard to the case of the divorced Catholic couple (assuming that it is a question of a civil divorce, and not of an ecclesiastical separation) the woman, wishing to contest the validity of the marriage "propter impedimentum vis, seu metus", must take the action to the episcopal see of Pittsburg, where her husband has a domicile, both by reason of the principle "uxor sequitur domicilium mariti", and also by reason of the general maxim "actor sequitur forum rei". In regard to the first case, as the declaration of nullity of marriage is sought in view of the marriage to be entered into by the unbaptized man with a Catholic woman, the practical solution of the case would be for the Catholic party, before applying for dispensation from the impediment "Disparitatis cultus", to apply in his own diocese of domicile for the declaration of nullity of the previous marriage. It is well known, of course, that "in impedimentis juris publici" any Catholic, not suspected, may exercise the right of plaintiff in matrimonial cases. Moreover, it is to be noted that in the case of the "impedimentum disparitatis cultus" (as in case of five other impediments), if it is manifest that the previous marriage has been invalid, the formalities of the regular process may be omitted, by virtue of a decree issued by the Holy Office in 1889. De Becker, at least,[2] interprets the decree to mean that in such cases extrajudicial procedure would suffice, although, of course, the intervention of the Defensor Vinculi is always required.

THE RUBRICS OF THE NEW PSALTER.

Qu. Referring to the rubric of the New Psalter, placed before the psalms of the first Nocturn of the Dominical office, does it mean that, in doubles when the entire antiphon is identical with the first part of the first verse of the psalm, that the antiphon should not be repeated, but that the psalm should begin from the word where the antiphon finishes?

Does the rubric also mean that Alleluia should not, in that case, be added to the antiphon, only *before* the psalm, but that it should be added as usual *after* the psalm in Paschal time?

[2] *De Matr.*, 2 ed., pp. 467, 482.

Finally, when the antiphon is not only identical with a part of the first verse of the psalm, but is identical with the entire first verse, in that case should the first verse be entirely omitted, and the psalm begun from the second verse?

In other words, does the rubric after the first verse of the first psalm of the first Nocturn on the Feast of the Holy Name, apply to similar cases? For example, the first antiphon of the third Nocturn in the Psalter, for Feria V is identical with the first verse of the following psalm, should the psalm therefore begin with the second verse, as on the Feast of the Holy Name?

SACERDOS.

Resp. The interpretation of the Rubric of the New Psalter placed before the psalms in the first Nocturn of the Dominical office is correct so far as the first paragraph of the query goes. When the antiphon is identical with the entire first verse of the psalm, the psalm begins with the second verse. When the antiphon is identical with a part of the first verse, the psalm begins where the antiphon ends. This answers also the third paragraph of the query. The instances given from the office of the Holy Name and from the third Nocturn of the Thursday office illustrate the first point; the psalm begins with the second verse. The rubric of the first Nocturn of the Dominical office illustrates the second point: the Antiphon is " Beatus vir ", and the psalm begins " Qui non abiit, etc."

The only difficulty is in regard to the case mentioned in the second paragraph. The Rubric in the office of the Dedication of a Church (third Nocturn, first Antiphon) implies that, when Alleluia is added to the antiphon, even though the antiphon be identical with the first verse of the psalm, the psalm should begin with the first verse. The Rubric in the New Psalter to which Sacerdos calls attention in the first paragraph, seems to prescribe the omission of the Alleluia in the recitation of the antiphon before the psalm, which, as Sacerdos surmises, may be expressed by saying that, in that case, it is the antiphon that is omitted, the psalm being recited from its beginning. There is no question, apparently, of the antiphon at the end of the psalm. That is recited, with the Alleluia in Paschal time.

However, a closer inspection of the Rubric of the New Psalter reveals the fact that it agrees with the old Rubrics and

confirms the custom already in existence. "Neque addatur in fine ipsius Antiphonal *Alleluia*" is, like "Si tamen eadem sint verba", a condition: therefore, the Rubric should be read to mean that the first verse (or part of it) is omitted, *unless* the word Alleluia is added to the antiphon; in which case, of course, there is no continuity between the antiphon and the remainder of the psalm.

SISTERS AS SACRISTANS.

Qu. Kindly inform me through the REVIEW to which I have been a subscriber for twenty years if there is any decree prohibiting Sisters of Religious Orders to act as sacristans with all that implies, i. e. touching sacred vessels, etc., and also prohibiting them the care of sanctuary, altars, etc. Kindly quote decree if any and oblige

SUBSCRIBER.

Resp. We have been unable to find any decree on the subject. There seems to be no reason why a privilege of the kind, if granted to lay people, may not be granted to Sisters of Religious Orders.

THE RIGHT OF THE FAMILY TO A SEAT OR PEW IN A CHURCH.

Qu. Anyone may rank as a member of the church of his choice and be entitled to the spiritual assistance of its priests if he rents a pew or a seat in that church, although he lives in some other parish. Now I wish to ask whether the grandparents, the children, and the Catholic servants (the whole household) may be looked upon as parishioners of the church where their children, parents, masters have a single seat or a whole pew.

Resp. The acquisition of parochial rights in a parish other than that of domicile by reason of renting a seat or a pew depends on diocesan regulations. Sabetti-Barrett remarks: "Apud nos, in quibusdam dioecesibus bona fide conducentibus integra scamna in aliena ecclesia concessum est matrimonia et alia sacramenta accipere a rectore istius ecclesiae, quamvis in alieno territorio vivant" (Suppl. Cap. II, Ques. X). In places where such legislation exists the renting of a whole pew would naturally entitle the family to parochial rights. With regard to the case of renting a single sitting, that would depend on positive enactment or established, recognized custom.

QUESTIONS OF DOMICILE FOR MARRIAGE.

Qu. 1. In a place where a girl over eighteen years of age may legally contract marriage without the consent of her parents, may she return, for marriage, to her parental home, without being required to acquire a month's residence, provided she is under twenty-one years of age?

2. Even if she is over twenty-one years of age, but has a rather precarious quasi-domicile, or looks upon her parental home as her real residence, may she return there for marriage, without being obliged to acquire a month's residence?

Resp. In settling the question of domicile in matrimonial cases canonists are not agreed as to whether the attainment of the age of majority is to be computed according to Civil Law or according to Canon Law. De Becker, for one, is of opinion that it should be decided according to the civil law of each country. However, in the case given, since the girl regards her parental home as her real residence, and, as her present abode is only a quasi-domicile, it is not a question of *acquiring* but of retaining a domicile. And, it is to be noted that, although, to acquire a domicile, two conditions are required, namely, actual habitation and the intention of remaining permanently, to retain a domicile once acquired one of these conditions is sufficient.[1] It would seem, therefore, that the girl may, on her return home, contract marriage without fulfilling the condition of a month's residence.

WHEN THE BISHOP ASSISTS AT HIGH MASS.

Qu. Can you tell me if there is any authority for the well nigh universal custom which obtains in this country of the bishop assisting at Mass, seated on the throne and wearing rochet and mozetta, and commencing Mass with the celebrant, kissing the book at the end of the Gospel, blessing the water at the Offertory, and giving the blessing at the end of Mass?

I know it has been repeatedly forbidden by the S.C.R. On the 23 November, 1906, the S.C., in reply to this question from the Bishop of Chiapas in Mexico, who had received permission from the S.C. in view of special circumstances to sit on the throne vested in rochet and mozetta: "Whether under the same conditions when the bishop assists at solemn Mass in mozetta he could perform the cere-

[1] De Becker, 2 ed., De imp. cland., p. 93.

monies prescribed in the *Caeremoniale Episcoporum* when the bishop assists in cappa magna?" answered: "Negative, the *Caeremoniale Episcoporum* and the decrees of the S.C.R. must be observed, namely: 1. The bishop in rochet and mozetta cannot have the assistance of the Canons (650). 2. Cannot put incense in the Censor nor bless it (3110). 3. Cannot bless the Subdeacon after the Epistle, nor the Deacon before the Gospel, nor kiss the Gospel at the end (3110). 4. He is to be incensed only after the Offertory (2195, and *Caer. Ep.*, Bk. II, Ch. IX, N. 8). 5. He receives the Pax from the Deacon of the Gospel (2089). 6. He does not bless the people at the end of Mass."

Have we here a "consuetudinem contra legem et decreta"?

EPISCOPUS MERIDIONALIS.

Resp. The answer of the Sacred Congregation is very explicit in regard to the ceremonial to be observed when the bishop assists at High Mass in rochet and mozetta. There can be no doubt of the meaning of the reply quoted (4195). However, the "well nigh universal custom" does not constitute a "consuetudo" in the case: bishops may have indults, and privileges which are not always known to the general public.

A FUTILE BEQUEST FOR MASSES.

Qu. John, after having given over to his wife one half of his estate, made a will in which he bequeathed fifty dollars to his pastor for Masses to be said after his and her death for the repose of their souls. Shortly after John's death, his wife is left destitute, having used up all her property for her and the children's support, so much so that after her death her necessary funeral expenses were not paid, the children claiming that they were too poor to defray them. The money for the Masses was given over to the pastor by the executor of John's will after his wife's death, but the pastor, thinking that all just debts must be paid before any legacy for Masses may be made, and presuming that this was also John's intention when he made his will, paid out of the fifty dollars bequeathed for the Masses the funeral expenses of John's wife, amounting to thirty-five dollars.

Did the pastor act rightly? If not, is he in conscience bound to restitution, viz. to say the fifty Masses as stipulated in John's will?

Resp. John has nothing to bequeath until his just debts are paid. Among the just debts which his heirs incur is the ex-

pense for burying his wife, so long as she depends on him or his estate for that necessity. The legacy for Masses was not to take effect until after her death; and it must have been John's wish to see her delivered from debt in this life before he could stipulate to free her from debt in the next life. He was aware that he owed her burial, and he could not have intended to make the bequest while in debt.

CANON SHEEHAN MEMORIAL FUND.

Some of the friends of the author of *My New Curate*, we are given to understand, are under the impression that the subscription list for the memorial to be erected in his honor at Doneraile, has been closed. There is no intention of bringing the movement to an end so abruptly. Ample opportunity will be afforded to all our readers who wish to share in the worthy project to honor the memory of the revered parish priest of Doneraile. His name is held in benediction by the priests of America and there are many who intend to show their appreciation of his services to religion by aiding in the erection of the proposed memorial. Their contributions will be acknowledged as they are received. The following donations have recently come to hand:

Previously acknowledged	$833.25
The Right Rev. John Grimes, D.D., Bishop of Syracuse, N.Y.	25.00
The Right Rev. Mgr. William Kieran, D.D., Philadelphia.	25.00
The Rev. Eugene Murphy, Manayunk, Pa.	10.00
The Rev. John F. Lynch, Philadelphia, Pa.	10.00
The Very Rev. H. T. Drumgoole, LL.D., Overbrook, Pa.	5.00
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The Rev. A. J. Walshe, Bernard, Iowa	5.00
The Rev. W. H. Purcell, Syracuse, N. Y.	5.00
The Rev. Robert J. Thompson, Phoenixville, Pa.	5.00
The Rev. P. McArdle, Bellefonte, Pa.	5.00
The Rev. D. Horgan, Solomon, Kansas	3.00
The Rev. S. J. Smith, Tower City, Pa.	1.00
The Rev. Michael Pachucki, McAdoo, Pa.	1.00
Individual Contributions of $1.00 each	4.00

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Some New Versions of the New Testament.

1. Recent Protestant Versions. The very latest attempt among Protestants to translate the New Testament into modern English speech is that of Dr. James Moffatt, Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford.[1] The time-hallowed and Elizabethan flavor of the King James Version is somewhat set aside; and yet the effort is scholarly, though at times startling. The text of von Soden[2] is followed for the most part; departures are noted at the foot of the page. The shackles of past translations are thrown off entirely; the result is emphatically individual. Fortunately one translation of each Greek word is not adhered to; Dr. Moffatt profits by the mistake of the Revisers in this matter. For instance, ἔθνη is translated "Gentiles" where it is used of those who are not Jews and is contrasted with Judaism; but at times the terms "pagans", "heathen", "nations" seem to the translator better to convey in modern speech the thought of the ancient writer. The purpose of Dr. Moffatt is "to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose".

Much of the work will be stimulating to scholars and give them an insight into the meaning of the sacred text which they might otherwise miss. Catholics will not accept all the new translations of I Cor. 13; but will be helped by its freshness:

> Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.

[1] *The New Testament.* A new translation. Hodder and Stoughton: London. 1913.

[2] *Die Schriften des N. T.* (Göttingen, 1913) part 2.

Mark 16: 9-20 is not treated with scientific poise. As if there were no doubt whatsoever about the text, we are told in a foot-note,— one of very few: "The following appendix represents a couple of second century attempts to complete the Gospel." These two supposed second-century additions are the canonical verses 9-20 and the gloss: "But they gave Peter and his companions a brief account of all that had been enjoined. And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation." And even into the canonical verses 9-20, Dr. Moffatt calmly introduces the recently discovered gloss from W, the Freer uncial of the Gospels.[3] After our Lord "upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen" (verse 14), the apostles are made by the gloss to excuse themselves in rather unwonted manner and language:

> But they excused themselves, saying, "This age of lawlessness and unbelief lies under the sway of Satan, who will not allow what lies under the unclean spirit to understand the truth and power of God; therefore" they say to Christ, "reveal your righteousness now." Christ answered them. "The limit of years for Satan's power has now expired, but other terrors are at hand. I was delivered to death on behalf of sinners, that they might return to the truth and sin no more, that they might inherit that glory of righteousness which is spiritual and imperishable in heaven."

Codex W is indeed of great authority, but not yet demonstrated to be of such worth as to overrule all other authorities and set this interpolation on an equal textual footing with the last canonical pericope of Mark. And yet Dr. Moffatt overrules the other authorities, ignores them, in fact; and says the gloss "originally belonged" to Mark 16: 9-20; "but was excised for some reason, at an early date". The arbitrariness of this note is astonishing. Von Soden[4] puts the interpolation in his foot-notes, and not along with verses 9-20; these he

[3] Cf. The New Testament Manuscripts in the Freer Collection. Part 1. The Washington Manuscript of the Four Gospels. By Henry A. Sanders of the University of Michigan. (Macmillan: New York, 1912). Pp. 246.

[4] *Die Schriften des N. T.*, 2d part (Göttingen, 1913) pp. 233.

brackets in the body of the text. The only authority he cites for the interpolation is W and the words of St. Jerome: "in quibusdam exemplaribus, maxime in Graecis codicibus, juxta Marcum in fine ejusdem evangelii scribitur" vers. 14—ἤδη (now).

Astonishing, too, is Dr. Moffatt's translation of ἐπιούσιον in the Lord's Prayer (Matthew 6: 11). The Authorized Version has "our daily bread". The English Revisers add the marginal "our bread for the coming day" (Oxford, 1885). The American Revisers retain this addition and further give the substitute "our needful bread".[5] Lloyd goes back to the Authorized "our daily bread".[6] The Twentieth Century New Testament follows in the wake of the American Revisers: "the bread that we shall need".[7] Weymouth[8] has "give us to-day our bread for the day". The Baptist Bible[9] returns to the honored "give us this day our daily bread". The Emphasized Bible[10] translates "our needful bread give us this day". The Modern Reader's Bible[11] as usual clings closely to the Authorized "our daily bread". And now Dr. Moffatt goes the full length of the marginal version of the English Revisers, and renders: "give us to-day our bread for the morrow".

As for our Catholic versions, Rheims has "our supersubstantial bread", a literal translation of St. Jerome's *supersubstantialem*; but adds the marginal note: "In St. Luke, the Latin is *Panem quotidianum*, our daily bread, the Greek being indifferent to both,—τὸν ἐπιούσιον".[12]

[5] Standard edition. New York, 1901.

[6] *Corrected New Testament.* A revision of the Authorized New Testament, by Nestle's resultant text. By Samuel Lloyd, London, 1904.

[7] *The Twentieth Century New Testament.* A translation into modern English, made from the original Greek (Westcott and Hort's text). Revised edition. Revell: New York, 1904.

[8] *The New Testament in Modern Speech.* An idiomatic translation into every-day English from the text of the "Resultant Greek Testament." By Richard Francis Weymouth. 2d ed. New York, 1903.

[9] *The Holy Bible.* An improved edition, based in part on the Bible Union Version. American Baptist Publication Society, 1913.

[10] By Joseph Bryant Rotherham, London, 1902.

[11] By Richard G. Moulton. Macmillan: New York, 1907.

[12] Rheims, 1582.

Now and again Dr. Moffatt's English surprises us. Our Lord, risen from the dead, addresses the apostles who have fished in vain: "Lads, have you got anything?" (John 21:4). And yet, παιδία may have been the equivalent of *lads* or *boys*. To prove that it was really He, our Lord may have used the language of fisherfolk; and not that of the masters of Israel. The Kenosis of the "exinanivit se" meant little details as well as the great features of the Incarnation. However, we fear the translator has made too evident his effort to give out something new. A few of the new translations will seem rather funny to some of his readers; for instance, "Simon Peter threw on his *blouse*" (Jo. 21:7); "the rest of the disciples came ashore in the *punt*" (Jo. 21:8); "the *Realm* of God belongs to such as these" (Lk. 18:16); "Let anyone practise it for whom it is practicable" (Mt. 19:12).

A like attempt, not so much to translate the New Testament into modern English speech as to revise the Authorized Version into an up-to-date form, is made by the Rev. E. E. Cunnington, Vicar of Llangarron, in Herefordshire.[13] The editor's purpose is to give the Gospel story in words such as he thinks the authors would have used had they written in English of to-day. Here is this modern conception of our Lord's words about the sinful woman: "Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much; but he to whom little is forgiven, little he loves" (Lk. 7:47).

2. Catholic Versions of the Greek N. T. English-speaking Catholics have been rather poorly provided with translations of the Bible out of the original tongues. This meagre provision seems to have been due in the main to the excessive demands made upon the time of the hierarchy and the priesthood by the imperative needs of diocesan and parochial undertakings directly bearing upon the care of souls. Then, too, we are of the Latin rite; and have the Latin Vulgate, which is our authoritative version and is, for all practical purposes, an adequate conveyer to us of the inspired Word of God. Moreover, the Douai version, despite its many vicissitudes, has endeared itself to priesthood and people by ties that may not be readily severed. Witness the fate of Archbishop Kenrick's

[13] *The New Covenant* (Routledge, London, 1914).

superior translation of the Vulgate (1849-1860). His New Testament reached only a second edition (Baltimore, 1862). Since the death of the editor (1863), no new edition of his work seems to have been issued until quite recently.[14] Indeed, so little is this version in use that the *Catholic Encyclopedia* makes no mention of the time and place of its publication either under the name of *Kenrick* or in the article on *Versions of the Bible.*

The first translation of the Greek New Testament issued by a Catholic was the anonymous work of Dr. Lingard, *A New Version of the Four Gospels*, "with notes critical and explanatory" (1836). The second was that of Father Francis A. Spencer, O.P., *The Four Gospels*: "A New Translation from the Greek direct with Reference to the Vulgate and the Ancient Syriac Version" (1898). The editor died very recently. Before his death he had translated the entire New Testament nine different times; made from these various independent essays a final draft; typed, revised and annotated fourteen times this his last and best translation.[15] We hope Father Spencer's literary executor will soon give us the result of all this painstaking toil.

What a contrast to this dearth is the wealth of German Catholics! Since 1911, they have acquired five different translations of the Greek New Testament either in part or in its entirety. The French have the excellent Crampon edition,[16] together with the revision of this work which the Sulpicians and Jesuits collaborated in one volume (Tournai, 1905).

In this our poverty, we heartily welcome the *Westminster Version of the Sacred Scriptures*, of which two instalments have thus far appeared.[17] This is an English translation of the Bible which will faithfully represent the original text and present in popular form the results of sound scholarship without any of the vagaries of the modern critics.

[14] *The Psalms.* By Francis Patrick Kenrick (Baltimore, 1912).

[15] Cf. *The Rosary Magazine* (July, 1913).

[16] *La Sainte Bible traduite en Français* sur les textes originaux, avec introductions et notes, et la Vulgate latine en regard. Par Aug. Crampon, Chan. d'Amiens (Tournai, 1894).

[17] *The New Testament.* Vol. III. "St. Paul's Epistles to the Churches" Part. 1. "The Epistles to the Thessalonians". By the Reverend Cuthbert Lattey, S.J. (Longmans, New York, 1913). Part. 2. "The First Epistle to the Corinthians". By the same editor. (1914.)

Thessalonians was sent out as an experiment. It was well received; so the entire work will be carried through. The approval of Cardinal Bourne, the Archbishop of Westminster, together with that of the English hierarchy, makes the new translation take on an importance which is unfortunately premature. The general editors are the Rev. Cuthbert Lattey, S.J., Professor of Sacred Scripture at St. Beuno's College, North Wales, and the Rev. Joseph Keating, S.J., Editor of *The Month*.

The list of sectional editors is as follows:

MATTHEW: Monsignor B. Ward, President of St. Edmund's College, and Dr. J. Arendzen, D.D., M.A., Prof. of Scripture, in the same college.
MARK: Fr. Lattey, S.J., St. Beuno's.
LUKE: Dr. Wheatley, Prof. Scrip. Ushaw.
JOHN: Fr. Drum, S.J., Woodstock.
ACTS AND GAL.: Fr. Keogh, S.J., Prof. Church Hist., St. Beuno's.
I AND II THES., I COR., RO.: Fr. Lattey, S.J.
II COR.: Fr. Pope, O.P., formerly Prof. Scrip. Angelico College, Rome.
EPH., COL.: Fr. Jos. Rickaby, S.J., London.
PHILIP. AND PHILEMON: Fr. Goodier, S.J., Manresa.
PASTORALS: Fr. Power, S.J., Prof. Dogmatic Theology, Milltown, Dublin.
HEBREWS: Rt. Rev. Bishop McIntyre, D.D., Rome.
I AND II PET., JAMES, JUDE: Fr. W. H. Kent, O.S.C., London.
JOHANNINE EPISTLES: not determined.
APOC.: Dr. Gigot, S.T.D., Dunwoodie.

These editors will be responsible for their various *fasciculi*, which will be issued separately and will make up four volumes of the New Testament translation.

Fr. Lattey's *Thessalonians* was received with almost undivided praise. Witness the laudatory critiques in the London *Times* Literary Supplement, the London *Tablet* Literary Notes, and many other reviews both Catholic and non-Catholic. The first English edition of 5000 is almost exhausted and a second is in preparation. From the very outset, the editors have been greatly encouraged by the favorable reception of their plan.[18]

[18] *The Month* (August, 1913), p. 218.

That such an undertaking should meet opposition and should give reason for adverse criticism was to be expected. The reviewer in the *Tablet* [19] grills the translation of *Thessalonians*. The *British Review*,[20] whose editor was not long ago converted to the Church, is "convinced the experiment is a failure". *Studies* [21] is not at all favorable. And the present writer [22] thinks the eschatology of *Thessalonians* incompatible with the dogma of inspiration. These and other adverse criticisms may have been due in some measure to the misunderstanding caused by the announcement of the new translation. It was misunderstood to be something authoritative in pretension. The editors disclaim all such pretension. They offer to the public only one of many manifold and multiform efforts rightly to interpret the sacred text.

We find that in both *Thessalonians* and *I Corinthians*, Fr. Lattey has rendered St. Paul's Greek in a scholarly manner. However "I bruise my body and bring it into bondage" is suggestive rather of the Vulgate than of the Greek of I Cor. 9: 27.[23] At times we desiderate in both fascicles the dignity which impresses one so much in the Authorized Version and in our original Rheims New Testament (1582). But it was apart from the purpose of Fr. Lattey to vie with these old translations in dignity of English; he purposed accurate translation and a readable English Bible. His work will be of great service to the busy priest who wishes to get at St. Paul's involved meaning without going to the original Greek, and indispensable to the educated Catholic laity who wish to read the great Apostle intelligently.

The new edition of *Thessalonians* would be improved by the omission of the slur upon Archbishop Kenrick's translation, which is said to have "*caused* the abandonment of the English enterprise" of the translation of the Vulgate entrusted to Newman (p. vii). The fact that Kenrick had already started

[19] 26 July, 1912.

[20] August, 1913.

[21] "From Rheims to Westminster" (1913), pp. 222 ff.

[22] ECCL. REV., Dec., 1913, pp. 730 ff; May, 1914, pp. 616 ff; *America*, 11 Oct., 1913.

[23] Cf. ECCL. REV., Apr., 1914, p. 491 for a study of this ring-phase of Pauline piety.

to publish may have *occasioned* Cardinal Wiseman's lack of concern in the work Newman had been asked to do. Wilfrid Ward's *Life of John Henry Cardinal Newman* shows that many other incidents may likewise have *occasioned* the giving up of the English plan. There may have been some hesitancy in a few of the bishops because they doubted Newman's orthodoxy. His limiting of inspiration of Holy Writ to the *res fidei et morum*, and failure to distinguish between the limit of the interpretative power of the Church and the scope of inspiration [24] show that Newman's mind in matters Biblical was not the mind of Leo XIII in *Providentissimus Deus*. And, in the matter of the proposed translation, Newman was probably right in thinking that the whole scheme had fallen through "owing to the simple inattention of Cardinal Wiseman. That the hierarchy should so readily allow the scheme to fall to the ground showed how little value they had really set on it."

WALTER DRUM, S.J.

Woodstock College, Maryland.

[24] *The Nineteenth Century*, Febr., 1884, pp. 185 ff.

Criticisms and Notes.

SCRIPTA PONTIFICII INSTITUTI BIBLICI: LE BERCEAU DE L'ISLAM. Ier Volume: Le Climat—les Bedouins. Par Henri Lammens, S.J. Romae: Sumptibus Pontificii Instituti Biblici. 1914. Pp. 394.

THE LIFE AND THE RELIGION OF MAHOMMED. By the Rev. J. L. Menezes. London: Sands & Co.; St. Louis: Herder. 1912. Pp. 201.

Some of the Scriptural works issued by the Biblical Institute in Rome were noticed in the May number of the REVIEW. Attention is here called to a recent publication, from the same source, treating of the birthplace of Islam; and likewise to a recent life of Mohammed that merits consideration, though from a somewhat different motive. The cradle of the prophet illuminates his religion. But his religion cannot be adequately comprehended without a knowledge of the land and the people. Therefore has Père Lammens set himself the task of a thorough study of Western Arabia, and in the present volume presents the results of his researches so far as they concern the climate and the Bedouins. The volume is the first of a series anticipated in a preceding work—*Fatima et les filles de Mahomet*—and will be succeeded by another volume to be devoted to the fixed peoples of the Higāz (Hedjaz, "the land of pilgrimage", a portion of Arabia), and this in turn by other volumes, following the successive periods of the Prophet's life. The whole series will comprise an exhaustive study of Mohammed and Islamism down to the period shortly following his death. The portion of the work before us contains the lectures given by the author at the Biblical Institute in Rome, together with others delivered at the University of Beyrout (1905). It therefore combines the vividness of description appropriate to the spoken word with precision and accuracy in detail that point to thorough study of sources. It is a delight as well as an enrichment of information to be guided by so learned a scholar and so charming a narrator, one who makes the dry sands of climatology, geography, and ethnology glow with the verdure of almost Oriental coloring, through the land of pilgrimage. Nothing that is worth looking at escapes one—the soil, the flora, the forests, the palms, the waterways, the seasons, rains, deserts, oases, farms, these and hundred other things are here. Then the Bedouin, the stolid vagrant of the deserts. We see him in these pages as hardly elsewhere, his individuality, his doggedness, his rebelliousness, until we come to understand more intimately how the rigid passivity and fierceness of the race adapted it so well to be an instrument of propaganda for Islamism.

Only one fault can we find with the work, namely that the author shows no regard for readers unfamiliar with Arabic. Those who are masters of this language will no doubt rejoice in the numerous quotations from countless Arabic texts. Those who are not so fortunate must be content to skip and hence to miss much.

From the foregoing work *de longue haleine*, the modest little life of Mohammed by the humble priest of the Diocese of Mangalore differs very widely. We have here a short narrative of the life and character of the Prophet—his career at Yatheil (Medina) being more fully developed—a good analysis of the Koran, and a brief account of the sects of Islam. The author disclaims originality; the contents of his work are compiled, he declares, from the most trustworthy authorities on the subject, his debt being greatest to the researches of Sale, Bettany, and Stobbart. Notwithstanding this modest avowal, Fr. Menezes has given us a most interesting and luminous piece of biography. The strange psychological make-up of Mohammed is vividly presented; the lights as well as the shadows on his character are painted in just proportions. The author's aim has been to reveal Mohammed and Islam in their true colors, so that, to quote his own words, "the over sixty millions of my countrymen in India, who blindly follow Mohammed as their heaven-sent prophet and leader and adhere to Islam as the one divinely-revealed religion and the only true way of salvation, may open their eyes and behold how they are deceived, and consequently take the necessary steps toward finding a better leader and a more certain way of salvation". While the work is thus directed to the religious conditions and needs of his fellow countrymen, it is none the less, rather is it all the more, a perfectly objective history of universal interest and value. Simple, sincere, candid, it may well disregard "the indulgence and forbearance" whether of "Mohammedan readers" or "other critics". May it do the apostolic work for which it was designed among the former, and may it enlighten and inspire the latter to equal undertakings!

AN INTRODUCTION TO LOGIC FROM THE STANDPOINT OF EDUCATION. By L. J. Russell, M.A., B.Sc., Lecturer in Logic in the University of Glasgow and in the Glasgow Training College. The Macmillan Co., New York and London. 1914. Pp. 145.

Whether or not Logic has made any advance since the days of Aristotle may be a debatable question. Kant seems to have thought that up to his time Dialectic at least had not got beyond the perfection given it by the greatest of the Greek philosophers. And per-

haps, if one restrict Logic to the mere systematization of inferential rules and processes, the same statement could safely be made at the present day. If however under the term Logic one comprise the laws of reasoning involved in the inductive sciences, the statement would have to be somewhat altered. For though the inductive process was well known to Aristotle, the full explication thereof has been the consequence of modern scientific development, the theory of the process having followed upon the actual application of inductive methods to the empirical sciences.

But be this as it may, there ought to be no question that there is a growing sense of the importance of Logic among educators and a growing endeavor to give Logic its logical position in educational methods. Numerous instances of this could easily be cited, but the little volume here introduced will suffice for present purposes. The book is designed for those whose concern is with Education, the author says. It describes the main aspects of the thinking process with the view of giving the teacher a clear idea of the fundamental things to aim at in getting the child to think (p. v). "The fundamental things" are of course the thought forms—concept, judgment, reasoning, methods, laws, principles. All these are fundamental to the thinking process, or rather they are the vital forms actualizing in the process, though for that very fact unperceived by the mind that is not reflectively trained to observe their presence and efficiency. It is the special merit of the present booklet that it introduces the student to the forms through the medium of the process; and the process is taken right out of his own everyday experience. It is a book for teachers, to make them reflectively familiar with the logical implications of such experience, so that they may direct their pupils "tutius, facilius, et sine errore". It is not "Logic made easy", but it is *Logica docens* revealed in *Logica utens*—an excellent instrument of training immediately for the teacher and mediately for the child.

THE CHURCH IN ROME IN THE FIRST CENTURY. The Bampton Lectures for 1913. Preached before the University of Oxford by George Edmunson, M.A. Longmans, Green & Co., New York and London. 1913. Pp. 309.

It is not easy to give an adequate idea of the content and character of this work. Neither is it easy to exaggerate its interest and importance. The difficulty in the one case lies with the embarassing wealth of facts and theories which the book comprises and analyzes; in the other case, with the amount of light and suggestion which the work throws upon so many controverted questions relating to the

history, chronology, literature, and traditions of the early Church —the field outlined by the subtitle of the volume. In order to exhibit something of the author's animus and method an event of fundamental importance may be here selected and presented in the light cast upon it from these pages. Let the event in point be the establishment by St. Peter of the Roman Church.

It will be remembered that St. Paul writing from Corinth to the Roman Christians tells them how he has longed to visit them but has been prevented by a principle which has regulated his missionary career, not to trespass on fields tilled by the hands of other laborers, not to build on foundations which others have laid. The Roman Church had already been founded—but by whom? Universal tradition answers, by St. Peter. But if so, why does not St. Paul mention the name of his brother Apostle? The answer to this query Mr. Edmunson believes to be a "very simple one: St. Paul was not writing for the information of students and critics of the twentieth century, but for the Roman Christians who knew the facts" (p. 28). On the other hand, what grounds, it may well be asked, has the student of the twentieth century for believing that the founder of the Church in Rome to whom St. Paul alludes was in reality St. Peter? We give in substance Mr. Edmunson's reply to this question. In the first place, it should be noted that the Petrine tradition was certainly no ordinary nor *merely oral* tradition conserved by word of mouth—though, as the author before us well shows, oral tradition itself is often a most reliable source of information. An event such as the establishment of Christianity in the capital of the civilized world was one of such immense importance that it could not fail to have been chronicled, the documents having probably subsequently perished with the destruction of the Christian archives, especially during the Diocletian persecution; though the memory of such an event could not have perished. Now what are the conditions upon which the reliability of a tradition must be based? Manuals of critics lay them down, but the summary presented by Mr. Edmunson can hardly be improved upon. A tradition to be reliable, he holds, must (1) be concerned with an event or a series of events that had a great number of witnesses and of witnesses who would have a strong motive to record or bear in memory what they had seen; (2) the beginning of the tradition should appear at a time not too remote from the facts it records; (3) shortly after the time to which the beginning of the tradition goes back there should appear in the community to which it relates a firm and general persuasion of its truth; (4) this persuasion should spread gradually until everywhere the reports are accepted as true without any doubts being raised even by those who, had the reports not been plainly true, would have desired to reject them (p. 47).

The foregoing conditions make up the major premise of the principal argument adduced by the author for his thesis. The minor applies them to the Petrine tradition. In the first place St. Peter visited Rome about A. D. 42 and was put to death there about A. D. 67. This is not simply a tradition; it is a fact vouched for by contemporary or equivalent testimony. For the archeologist, as Professor Lanciani observes, the presence and execution of SS. Peter and Paul in Rome are facts established beyond the shadow of a doubt by purely monumental evidence. Moreover, the first Epistle of St. Peter is generally admitted to have been written from Rome. The Apocalypse and the Sibyline Oracles show that Babylon was an ordinary synonym for Rome in the second half of the first century. Again, St. Clement in his Epistle to the Corinthians—a document which Mr. Edmunson following Lightfoot shows to have been written about A. D. 96—declares that Peter was martyred at Rome. Similar testimonies are cited by our author from St. Ignatius, Irenaeus, St. Jerome, and from Eusebius. Further references would seem to be needless, for, as Mr. Edmunson remarks, no other place, whether in the East or the West, has ever disputed with Rome for the honor of being Peter's See, the place of his martyrdom, the possessor of his mortal remains. Besides, the Petrine tradition is universally accepted by the Oriental and the non-Greek writers. The typical portrait of St. Peter as well as of St. Paul, always existing and multiplied in Rome in every variety of shape and material, yet always true to a common type—the face of St. Peter full and strong with short curly hair and beard—witnesses to the unalterable memory and affection of the Romans for their first pastor; while the prevalence of the name of Peter among the inscriptions of the most ancient Christian cemeteries can be accounted for only by some most intimate association of the early Christians of Rome with the Prince of the Apostles, a relationship which is further confirmed by the great number of mural and other paintings, found especially in the catacombs, representing St. Peter in various symbolical attitudes. A further confirmation of the Petrine tradition Mr. Edmunson finds in the wealth of apochryphal literature pertaining to that tradition; for whilst it is true that most of these documents are legendary they contain a core of fact which sound criticism can without much difficulty winnow out from the chaff of fable.

But perhaps this will suffice to illustrate our author's animus toward the early Christian traditions. Neither here nor anywhere else is he swayed by the bias of what too often erroneously passes as modern historical criticism. He has studied for himself the sources of the beginnings of the Church's history; he has sifted the evidence dispassionately and he states the results unbiasedly and

temperately. Not a few points which recent criticism has declared settled he holds to be still debatable; especially is this the case regarding the authorship and dates of the apostolical writings. These he finds more and more to coincide with early traditions.

HISTOIRE GENERALE DE L'EGLISE. Par Fernand Mourret. Tome VII: L'Eglise et la Révolution. Bloud & Cie., Paris. 1913. Pp. 534.

L'IDEE REVOLUTIONNAIRE ET LES UTOPIES MODERNES. Par M. Tamisier, S.J. P. Lethielleux, Paris. 1913. Pp. 371.

The immediate antecedents and causes of the French Revolution have been described by M. Mourret in the preceding volume of his work (the sixth) entitled the *Ancien Régime*. The volume at hand recounts (1) the efforts made by the Holy See during the decade and a half from 1775 to 1789 to preserve society from religious and social destruction threatened by the spirit of revolt and impiety; (2) to tell of the persecution of the Church and the spoliation of her property by the Revolution during the decade following; (3) to depict the religious renaissance not only of France but of Europe generally, and indeed of even distant missionary lands during the two or more succeeding decades (1800-1823). The most opposite judgments have been passed upon the Revolution by competent authorities. Some, like Buchez, see in it the social realization of Christianity, while Joseph de Maistre holds it to be "essentially Satanic". Indeed, viewed from different angles, both these judgments are true. Three such aspects are distinguished here by Professor Mourret. 1. The Revolution was a movement toward political reform, and as such called forth, though with varying motives and methods, the efforts alike of the court, the clergy, and the people. 2. It was a movement for social betterment,—unfortunately, however, inspired and actuated by the false principles of the pseudo-philosophers, particularly of Jean-Jacques Rousseau. These principles were based on three central ideas: (a) the perfection and complete goodness of man; (b) the absolute equality of all men; (c) the social contract. These three ideas have all been proved to be as contrary to experience as they are inherently and rationally false. 3. The Revolution was an anti-Christian movement increasing in virulence from Mirabeau to Robespierre, and from Robespierre to Barras.

Now, as Professor Mourret shows, the anti-Catholic tendency gradually permeated the political and social aspects of the Revolution until it became their very inspiration. The formulas in which was expressed the Declaration of the Rights of Man, though cap-

able of a Christian interpretation, were given the meaning of the eighteenth-century philosophers. And so the political reforms came to naught; the reaction against the absolutism of the old regime was succeeded by the despotism of the Convention and the corruption of the Directorate; the autocracy of the nobles gave place to the oligarchy of the philosophers; the clergy of the Court were followed by the clergy of the Constitution, the creatures of the new regime. In a word, the old religion of the State survived in the form of an official worship to which all the citizens were strictly obliged to conform—the cult of the Revolution, whose "immortal principles were held to be sacred, whose laws were inviolable, whose heroes were deemed worthy of apotheosis, whose violators were guilty of *lèse-majesté* and of *lèse-justice*. The Revolution created a new religion of the State; it became itself the object of a new religion, destined to supplant the old; and the State was conceived as a rival Church. Humanly speaking, under such conditions Christianity seemed destined to succumb and the triumph of the Revolution to be assured. And yet it was the contrary that really happened. It was as de Maistre foresaw: "The clergy of France are not to slumber. They have a thousand reasons to believe that they are called to a great mission and the causes of their past sufferings are the prophecy of their coming glory." Fifteen years later the prediction entered upon its realization. With the dawn of the new century the clergy of France, purified by poverty, ennobled by persecution, everywhere makes the temples reëcho with the Easter Alleluias. The French Concordat became the model upon which the principal nations regulate the conditions of their religious life. The *Genius of Christianity,* translated into many languages, carries everywhere the echo of the Catholic renaissance; and it is France that gives to the apostolate in pagan lands its most intrepid workers and its most abundant resources, by the restoration of the Foreign Missions and the work of the Propagation of the Faith.

These are the lines, the central ideas, which Professor Mourret develops in the present volume, establishing them in the first place by abundant testimony drawn from original sources and other unexceptionable authorities; and illustrating them by a wealth of historical incident. The book is one which those who want to see deeply and truly into the Revolution cannot afford to leave unnoticed.

To see still more truly and deeply into at least one aspect of the Revolution, the student would do well to take up the small volume in title above, *L'Idée Révolutionnaire.* We have here the philosophy of the great upheaval wrought out in its recent consequences. The

present secularization of the State, the "laicization" of the school, the family, the Church, morality; feminism, humanism, socialism—these are some of the contemporary movements or active principles which the author shows to be the logical outcome of the forces, mental and moral, but especially religious, that actuated the Revolt. Since 1789, says P. Tamisier, the world, and above all France, have been the scene of a conflict which one may deplore, but whose vastness and deep-rooted causes it were worse than foolish to ignore or misunderstand. Only the blind optimists can imagine that it is merely governmental forms or policies that divide the French people; that once the "reactionaries", forced by the inevitable march of history, renounce their dreams of royalty or Bonapartism, harmony will again reign within the nation. No. Underlying certain superficial misunderstandings which time is sure to heal, there is a fundamental divergence which eludes the beneficent healing art of the ages; which no compromise is capable of dispelling; a divergence in the very ideas men have of God, of nature, of man, of everything high or sacred. It is sad to have to recognize the fact, but it is inevitable. Between the citizens of the same country, who speak the same language, live under the same laws, defend the same flag, and are the heirs of the same historic glories, there has existed for a century and more a chasm which deepens and widens with the years. On one side are encamped the sons of the Revolution; on the other, the sons of the Church. Now between these two groups of citizens an *entente* is no more possible than it is between Protestants and Catholics, between Greek and Latin, between infidel and Christian. The movement that dates from 1789 was wider and deeper and more destructive than the Reformation of the sixteenth century and in the boldness of their negations its promoters went far beyond Luther and Calvin and even Mohammed.

The foregoing point of view may suffice to suggest to the reader the author's attitude. P. Tamisier conjoins the synthetic outlook of the historian with the causal sense of the philosopher. He sees widely and looks deeply. Moreover, he writes clearly and gracefully. His book is in outline the philosophy of the history, especially, though not exclusively, the French history, of the nineteenth century.

NEW MEDIEVAL AND MODERN HISTORY. By Samuel Harding, Ph.D. Revision of "Essentials in Modern and Medieval History". American Book Co., New York. 1913. Pp. xvi—752.

As the author, Professor of History in Indiana University, says in his preface, this book is more than the revision of one whose place

it is designed to take. Less space is given to political and military details, and more to social, industrial, and cultural topics. This change is one well calculated to make the study of history not only far more interesting to the reader—in this case, the high school student—but also more nearly corresponding to the real object of the science, viz. to record the growth of the great institutions of the world, of which the military and political are but a small, and not the most important part. As added helps to interest and appreciation of the text, breaks of the chapters and heavy-typed topic-clauses are introduced, together with profuse and well executed illustrations and maps. From this point of view, no pains have been spared to adapt the book to the need which it is meant to supply.

The period covered by the volume is, as the title indicates, the medieval and the modern, but the author has very wisely led up to this special theme with a short and very lucid introduction which in broad lines treats of the geographical basis of European history, the sources and divisions thereof, and the history up to the close of the eighth century. Already in this introduction are evinced the author's grasp of history as a science and his ability to lay clearly before the youthful mind the essentials thereof.

The medieval epoch is treated in her great divisions, the period from Charlemagne to the birth of the Renaissance, and the transition period, marked by Renaissance and Reformation. It is the epoch most frequently the subject of misunderstanding to the modern mind, and too frequently the object of ignorance and prejudice. English literature and the books which have been called histories are the causes of the spread and continued existence of such views, insulting not less to truth than to Catholicity, and as a matter of fact the text-books placed hitherto in the hands of our public school children have participated in them.

The Catholic viewpoint, the only one which possesses enough sympathy with the medieval spirit to do it justice, is not of course to be expected, nor is it therefore to be demanded, from those who, through no fault of their own, are born and educated outside the Church's pale. But the historical viewpoint, which tests the traditionally accepted ideas of the English histories of the past by the original sources and the non-partisan studies of recent investigators, can be demanded. This will at least set aside the false statements hitherto prevalent.

It is in the light of this that we have examined the book in review, and as a result we are glad to recommend it, for, from merely the comparative standpoint, we have found it a tremendous advance over the popular text-book of the past. The author manifests a deep knowledge of conditions and motive forces in this much

disputed epoch of history, and states his facts plainly. For example, the chapter on the feudal system is a well ordered sketch of that very difficult and important basis of medieval life, and is altogether devoid of aspersions against the Church for the many things which do not square with modern notions. Although it does not give that credit to the Church which is her due in the guidance and improvement of life under the feudal system, it does indicate, in a few places, her beneficent influence. More particularly do these traits of the author appear in the chapter on "The Medieval Church". There both the position of the clergy and the doctrine of the Church are correctly set down, especially those parts of it (such as Sacraments, Mass, Purgatory, Veneration of the Saints) which in other text-books have occasionally justified criticism. And again, although, in summing up the chief functions of the Pope, emphasis is laid rather on the exceptional and disadvantageous, no omission is made of the lofty and beneficial place occupied by the Pope in medieval Europe. The influence of Abbot Gasquet's work is evidenced throughout the rest of this chapter on "The Regular Clergy". The same knowledge of recent investigations leads the author to the very interesting and objective accounts of medieval life and culture (Chapters IX and X), that form so marked a contrast to the old text-book descriptions of medieval stagnation in social and intellectual spheres, and do not hide the protection and help given by the Church in this regard.

As a whole, the author's treatment of the much abused period from 800 to 1300 is a wonderful advance on what has heretofore been given to public school pupils, and recommends itself far above that of the text-books commonly in use. With but little less completeness, the same can be said of the more widely controverted period of the Reformation. Since in this period the religious prejudices of persons are more directly involved, objectivity of treatment is less to be expected. But although in certain places the author of the present manual has given way to the natural temptation, he has avoided most of the more glaring errors of the past, and really presents a most truthful statement on the whole. He has not failed to note the importance of State absolutism and national sentiment on that break with the Middle Ages, nor the part played in it by the social and economic discontent in the lower classes. In other words, he has attempted at least to lift the Reformation from the narrow limits of a merely religious treatment, and thus has materially aided to a more objective appreciation of it.

Naturally however the religious side is still kept in the foreground, and for the German Reformation Luther is its main figure. But even in this part the author shows a knowledge of Catholic

doctrine (cf. p. 324) and has not missed the effects of an acquaintance with Janssen's classic *History of the German People*. Thus he sketches the political causes which aided Luther's movement, and mentions the spoliation of church property and the general upheaval occasioned by Luther's preaching and writing. Nor does the old-fashioned Luther myth again appear unchanged; the "Saint of the Reformation" has yielded to the mere spark of the conflagration, with his violent coarseness of language and action, that repelled the Humanists. The paragraph on p. 366, on the results of the Reformation, is remarkable in its contrast to past treatment, against which in fact it seems to be directly aimed. And once for all, in a public school history, it is denied that religious freedom was the principle of the reformers. It is pleasing to note also in the literature quoted, reference to the *Catholic Encyclopedia* and to Janssen's work, and with these two references would it perhaps be asking too much to see joined Pastor's *History of the Popes*?

To mention positive errors would appear after all this advance, a carping criticism; still one would prefer a change in the description of Luther's development on p. 323. Denifle has shown how little confidence can be placed in Luther's Table Talks, from which this description of his monastic life is evidently drawn, and Grisar has studied closely the rise of Luther's doctrine of Justification, with results which do not appear in the present work. Hausrath has justly questioned how much weight is due to the later description of his journey to Rome. These studies of both Catholic and Protestant historians should have been more appreciated by the author, who at least might change, in a future edition, the order of sentences in the second paragraph of p. 323, since the present arrangement leaves a wholly false impression. The addition of a few words about the close union between Church and State would help to a more truthful appreciation of the description of the Diet of Worms, on p. 328. One is glad to see in that place an omission which does further truth, viz. the omission of the legendary words "Here I stand, I cannot do otherwise" from the account of his speech at Worms. The compliment paid to Charles V in the middle of p. 328, by the aid of the slur on Sigismund, were better omitted, both because of the implication regarding the rest of Charles's character and the lack of certainty about Sigismund's conduct at Constance (Cf. Hefele, *Histoire des Conciles*, X, 521-5531; tr. Delarc). However, such places, subject to criticism, stand out by their small number, and by their mild expression, in contrast with what we have had in the past.

For the English Reformation, the author has marked the almost exclusive part played by the government, and the intermediate

position finally taken by the Anglican Church, and has rightly placed the immediate cause of the separation from Rome in Henry's desire for a divorce. He shows too the effect of the dissolution of the monasteries upon the advancement of Henry's cause, and insists upon his persecution of Protestants. Nor does he omit the mention of popular dissatisfaction, especially in the period of Edward VI's Protestant ministers of State. His treatment of Mary Tudor also stands out by its objectivity, not once using the famous "Bloody Mary" as a title, nor hiding the true reason for her unpopularity, viz. the English national sentiment aroused by her Spanish policy. Such a treatment deserves only the highest commendation.

Not that it is perfect, for here as in the case of the German Reformation, much can be improved to bring the picture nearer to truth; for instance, the implication that the almost exclusive governmental influence marked it off so strongly from the Continental Reformation (p. 344) is only partly true. The influence of Wyclif is stated (ib.) in terms too general to be exact. The effects of the Renaissance are not clearly followed out. Too much personal influence is given to Elizabeth (p. 348), in disparagement of that of her ministers.

The same lack of distinction which clouds clearness is found also in the account of the Reformation in Scotland. That the Reformation "there was the work of the people" (p. 350) is certainly true, but of what class of the people and under what circumstances is not pointed out. The summary view which a manual form obliges the author to take is of course a partial excuse for such faults, which are most patent throughout the treatment of the Scotch Reformation. Unlike other parts of this text-book, that subject should be wholly recast. Almost every statement which is not a bare statement of fact (and some of even these, because of their position in the text) is open to criticism. But even of this most unsatisfactory section the criticism is not at all as severe as that of former text-books.

On the other hand, the description of the Reformation in Ireland is very well summarized (p. 352), and the Counter Reformation (pp. 353-357) has most sane and satisfying treatment. The few places which might be criticized (e. g. no mention of the civil character of the Spanish Inquisition, an omission noted also in other places, [p. 368]) are offset by the generally non-partisan tone of the whole section.

In the succeeding chapter on the Religious Wars, the political character which dominated their origin is stated—although not given the express importance which it demands, in certain well known

events (p. 361). Its place in Richelieu's (pp. 365-6) and Mazarin's (pp. 383-384) careers is on the other hand well presented, and its place is William the Silent's work at least expressly stated. But it is certainly not accorded its true significance in the description of Gustavus Adolphus, who was not merely on the defensive vs. the Imperial power, but was really actuated by the positive ambition of becoming himself Emperor, and placing Swedish rule over Germany. We know to-day that before his eyes, as before Napoleon's later, stood the idea of a universal monarchy (Cf. Gfrörer, *Gustav Adolph u. sein Ziel*, and Klopp, *Der 30 jährige Krieg*). He was a great commander, but his ideal in the Thirty Years' War was neither moral nor religious. Perhaps with further researches it will be shown as not merely political either, but closely bound up with economic interests. Certainly however it was not Protestant; that is already passée.

After the period of the religious war, the new regime was completely established in Europe; State aggrandizement, the balance of power, and commercial greatness were the dominant motive powers. Papal interference in European politics was a thing of the past. This is well brought out by the author, and of course with it the directly Catholic interest in his book is lessened. Nevertheless, the historical student can gain a great deal of well digested and clearly expressed information on these modern times.

This book, if introduced into public schools, will undoubtedly have the advantages of bringing the student into a closer touch with far more than the merely military side of history; it will help to broaden his views. And for the Catholic student, although there will be some matters to which exception will be and ought to be taken, it will, by its tremendous advance over past public school text-books in both information and non-partisan tone, be most acceptable.

JOHN E. SEXTON.

INITIATION. By Robert Hugh Benson. Dodd, Mead & Co.; P. J. Kenedy & Sons, New York. 1914. Pp. 447.

The reviewer must be alert if he would tell of Mgr. Benson's latest book before it yield its place to a later. Notwithstanding the rapidity, however, with which one succeeds another, there is no falling off from the high standard of workmanship that gained for his earliest productions, *The King's Achievement, By What Authority?* and the rest, such a warm reception and a permanent place in modern fiction. Rather, Mgr. Benson's last book is apt to be his best. But this is a somewhat random sort of a judgment to pass, seeing that

each of his books possesses so distinct an individuality that it is practically impossible to make any just comparison between them. We may not therefore say that *Initiation* is the author's "best book". It certainly is to our thinking a novel possessing a high degree of merit, alike of interest and of moral value.

Like most of Mgr. Benson's other works, *Initiation* is a psychological novel, the story of a soul. Sir Nevill, the leading character, is a wealthy gentleman, with no particular function to perform except to enjoy living. Brought up in a refined and luxurious environment, he is of course self-centred. An egotist, not wicked, but naturally good, though worldly, pleasure-loving, ever shunning the disagreeable and discordant. He falls in love with a young woman, a degree below himself in social life, but his peer in "naturalism" and refined selfishness. The picture of the *Pietà* in the grove at Frascati in the morning of their mutual affection evokes the common chord of their character. "They moved on, still in silence. Then the boy [Nevill] broke out. 'There,' he said, 'That was exactly what I meant! I think such things are perfectly horrible! What possible good can this do to any one? It is completely out of harmony too. The very colors are wrong. And, besides, why put it in the woods where things are fresh and clean? . . . Of course the thing is a fact. But isn't it better—?' He stopped suddenly; and again, for a few yards, the girl did not speak . . . 'I agree with every word you say, you know.' 'And you agree about that . . . that thing up there?' (the *Pietà*). 'Of course, I do.'" Remember that the youth (Nevill) is a Catholic and the girl (Enid) a non-Catholic, and you see or feel how the communality of such sympathies associated with their divergent faiths cannot but eventuate in discord. The egoism of the girl later on manifests itself in a way that results in severing their engagement. A painful illness, necessitating a surgical operation, reveals the man to himself. The symbolism of the Pietà becomes patent to him; the image of it in stone is now erected on his splendid lawn; sorrow of heart and bodily pain initiate him into their spiritual significance, into the true meaning of life and of death. "Then a great and piercing sorrow surged through him, not indeed at the memory of his sins and rebellions, but at his consciousness of their very essence. It was not that his life passed before him as a series or progress of events, but that the quality of it—as he had lived it—had a thin and bitter aroma which he had never suspected. And as there met him from above that piercing breath of the world to which he went —as clean and sharp and radiant as the light reflected from snow —these two tides mingled in him like a chord of sorrow and love and ecstasy. Every image faded from him; every symbol and

memory died; the chasm passed into nothingness; and the Grail was drunk, and colors passed into whiteness; and sounds into the silence of life; and the Initiation was complete."

It is a masterful story, one that lays bare the inmost workings of the human heart; true to reality, yet elevated and beautiful in its ideal. The characters are life-like. Nevill, the naturally good youth, self-deceived yet self-revealed through sorrow; Enid, the beautiful but self-centred girl; Aunt Fanning, the type of a noble devoted woman; Jim, a genuine "small-boy", a really good little animal; Mrs. Bessington, the infinitely loquacious, and a goodly creature withal; Father Richardson, a conscientious priest but a man of restricted vision and a bit narrow and over punctilious: these and the other characters are genuine and consistent throughout. *Initiation* is a notable book, a true work of art and a work of true art, an esthetic joy, a psychological searchlight, an inspirer of high ideals, a teacher of the meaning of life.

Literary Chat.

The third volume of the English translation of the German *Life of Luther* by Fr. Grisar, S.J., has recently appeared. It treats of the organization and public position of original Lutheranism, introduces the reader to the inner life, and especially the moral—which to most healthy mortals looks very much like a very immoral—life of the first Reformer; Luther's relation with Melanchthon, Zwingli, Carlsstadt, and others; attempts at union in view of the proposed Council. The intimate workings of Luther's mind and heart, laid bare as they were in the licenses of his tongue and pen, are here portrayed to the life. Some of these exhibitions of the Reformer's character are too vulgar and filthy to justify mention outside a scientific study of the man such as is presented in the present biography. We call this a *scientific* study because it exposes the inner psychological forces as well as the outer historical agencies that energized in Luther's character and his work. The volume will be more fully reviewed in a future number (Herder, St. Louis).

While the life of Luther is in a large measure the history of the Reformation in Continental Europe, the life of Cardinal Allen is from an opposite point of view *mutatis mutandis* the history of the Reformation in England. Modern historical methods have reversed many accepted versions in both cases. To quote Mr. Haile in his recent biography of the great Elizabethan Cardinal: If we were to accept the accounts given us by the majority of English historians, chiefly by Burnet and Macaulay and followed in these later days by Dr. Creighton in his *Life of Queen Elizabeth*, the change of religion in England "was a joyous rebound of the whole nation from a hated superstition to the purer and beloved tenets of Calvinism and Zwinglianism". On the other hand, "in the light of contemporary evidence, which the opening of the great archives of Europe has laid bare, a different, a truer and in some respects more interesting picture is presented. It shows that the change was wrought rather by coercion from without than by conviction from within. . . . In this new foreground of the picture stands the slight figure of the young principal of St. Mary's Hall, Oxford, the future Cardinal William Allen arresting the

attention as the one man of all others who set himself the task of opposing the enforced change of religion and who—in a measure—succeeded in frustrating the reforming zeal of Elizabeth and William Cecil" (p. vii).

The picture of this illustrious champion of Catholic faith is presented by Mr. Martin Haile in his splendid volume *An Elizabethan Cardinal*—presented to the life—the political and social and especially the religious life of those troublous times. Attention is here called to the work in anticipation of a more extended future notice (Herder, St. Louis).

Still another biography that must be referred to a future number for fuller consideration is that of *Mother Mabel Digby*, the Superior General of the Society of the Sacred Heart, 1835-1911, by Anne Pollen. It is the worthy portrayal of a noble, courageous woman, a devoted religious, a wisely provident superior, a richly gifted mind, a generous heart, a genial personality—nature's best gifts were in her the solid foundations on which grace built the supernatural virtues that so worthily equipped her for her exalted vocation. Besides being a deeply interesting study of a noble life, the biography illumines some of the dark places in the recent history of the Church in France—the persecution of the religious congregations. As Cardinal Bourne remarks in the preface to the volume, that story has yet to be told in all its tragic reality—the story of "all the misery that was inflicted during those years of continuous spoliation on women who were innocent of any crime, and whose sole aim in life was to love God and serve their neighbor. Upon no Society did this persecution fall with heavier hand than on that governed by Mother Digby. She was called upon to close no less than forty-eight houses and to make hurried provision for all their inmates." How she accomplished this task in those anxious days is vividly told in the present Life (Longmans, Green & Co., New York).

To understand the causes of the religious persecution in France one must understand the nature of the intellectual and moral forces unchained by the French Revolution—ideas and agencies profoundly analyzed in the two French works on the subject elsewhere reviewed in the present number. Some of those forces may be studied in their more immediate results, as well as in the healthy reactions they evoked, in the *Life of Lacordaire* by the Count d'Haussonville, recently translated from the French by A. W. Evans. There are several other biographies of the great orator in French and also in English, but an additional study of so fertile a subject will not be deemed superfluous, especially when it has been effected with such penetration, discernment, vividness, and beauty, as is here the case. It is no small praise to say that the translation is worthy of the original (Herder, St. Louis; Herbert & Daniel, London).

The *Life of St. Louis of France* (1215-1270) is a notable recent accession to the excellent *Notre Dame Series*. It is at once a most interesting and instructive history of the thirteenth century and a no less edifying narrative of the deeds and a picture of the personality of the saintly King. Surely books so attractive might deserve to take the place of novels in the reading done by the young as well as the old. The publishers would do well to mention on a fly-leaf the titles of the preceding volumes of the Notre Dame Series (Herder, St. Louis).

The latter observation applies *ceteris paribus* to a recently opened series bearing the title *Standardbearers of the Faith:* a Series of Lives of the Saints for Children. The *Life of St. Ignatius Loyola* by F. A. Forbes appears in the series, but whether biographies of other saints have previously inaugurated the series or whether the life just mentioned is really the first on the list, we are given no means of determining. Anyhow, it is a bright booklet and the graphic story can hardly fail to please the children of smaller growth while those of larger stature will be benefited by its perusal (Herder, St. Louis).

It is one of the commonplaces to say that the Saints of God are always with us. The early martyrs and the medieval mystics are far away heroes of whom we read with wonderment not unmingled with the feeling, the fruit of our critical temperament, that the accounts of their real lives are not a little exaggerated, and at best are subjects to stimulate admiration rather than evoke imitation. Of course we are convinced that the trait of sanctity shines ever on the brow of Mother Church, but its radiance is now of the subdued light of the later afternoon rather than of mid-day, or at all events some are disposed to think that the marvellous phenomena of a preternatural and supernatural character are seldom if ever really to be seen in our work-a-day, matter-of-fact age. Now and again, however, we are startled into the recognition that the days of miracles, of genuine spiritual ecstasy, of holy bodies signed with the unmistakable stigmata of the Crucified, are still with us. If any reader has his sense of the visibly preternatural somewhat dulled by the miasma of modern naturalism let him take to reading the life of the Italian maiden of Lucca, Gemma Galgani, recently translated by Fr. O'Sullivan, O.S.B. The original biography was written from personal observation by her confessor, the late Fr. Germanus of St. Stanislaus, C.P. Fr. Germanus is the author of a solid work on Scholastic philosophy (*Praelectiones Philos. Scholasticae.* 3 Vols. Romae, Desclée) and a man of keen intelligence and a strong sense for real objective facts. His biography of the saintly maiden reflects these qualities even through a medium of expression colder than his warm Italian. We simply mention the fact here that the work which has had an immense circulation in Italy and has been translated into many languages can now be had in good English. The book will be more adequately reviewed on a future occasion (Herder, St. Louis).

It is gratifying to learn that Dr. Flick's able and readable book on *Consumption, a Curable and Preventable Disease* has lately passed into its seventh edition. It tells "what a layman should know", and here the clergy may be classed as laymen, on the "white plague", its nature, history, causes, treatment. The book should be read and widely circulated by the clergy, as it is they who probably more than any other class of men are in a position to check at least by its help the ravages of tuberculosis (Peter Reilly, Philadelphia).

Under the title *The Shadow of Peter* (Acts 5:15) Mr. Herbert Hall, M.A., has stated in a clear-pointed fashion some of the chief grounds of the "Petrine claims", and some of the main differences between Catholic doctrine and Anglican opinion. It is an incisive little exposition, and, emanating from a scholarly convert, the booklet is calculated to spread the light and peace among troubled souls—a mission which should be facilitated by the very presentable appearance of the little volume (Kenedy & Sons, New York).

Increasing devotion to our Eucharistic Lord is manifesting itself by an increasing number of books which are at once the cause and the effect of the growing fervor. *Private First Communion Instructions for Little Children* by the Rev. James Nist and edited by the Rev. Ferreol Girardey, C.SS.R., is among the more recent publications of the kind. The author of the well-known *The Practical Catechist* knows how to make the truths of faith and life easily understood by the little ones, so that these Instructions are likely to prove helpful in preparing them for first and even daily Communion (Herder, St. Louis).

Supplementary instruction or reading of the same class, though of a more methodical style that appeals to more mature minds, is furnished in a wee little booklet *Half Hours with God*, or the Joys of Daily Mass and Communion, by the Rev. Joseph McDonnell, S.J. The readings are enlivened by the abundant examples or stories (Benziger Bros., New York).

Watching an Hour, a Book for the Blessed Sacrament, by Francis P. Donnelly, S.J., is a collection of points for reflection available for use particularly at the Holy Hour. The thoughts are suggested by visible things—wine and oil, lion and lamb, dogs and swine, reeds and thorns, noon and night, eyes and tongue, are some of these—and the style, as is Fr. Donnelly's wont, is chaste and graceful. Whether the reflections be adaptable for public as much as for private use will of course depend upon the mind and devotional habit of the one who uses the book (Kenedy & Sons, New York).

The seventh volume of the *Catholic Library* contains the second portion of Fr. Lucas's study of the *Holy Mass: The Eucharistic Sacrifice and the Roman Liturgy.* We have called it a "study", because it "pursues" its subject thoroughly and within due limits comprehensively. Both priest and laity who ought to have a more than ordinary idea and appreciation of the history of the Mass will find this clear and concise treatise highly and minutely instructive. Though not as exhaustive as is the erudite work by Dr. Fortescue, it has distinctive features which will recommend it to readers to whom the very erudition of the latter author will not so much appeal. Besides, Fr. Lucas finds himself unable to agree with Dr. Fortescue on certain points connected with the history and structure of the Roman Canon, though for the rest he recommends in the strongest terms the scholarly work of his predecessor (Herder, St. Louis).

Longmans, Green & Co. announce that the *Graves of Kilmorna,* Canon Sheehan's last story of Irish life, is now in the press and will be published very shortly.

The prolific and versatile John Ayscough (pronounced Askew, as we are at last officially informed), Monsignor Bickerstaffe-Drew, has given his publishers (Kenedy & Sons, in this instance) a new book for appearance in autumn—*Prodigals and Sons.*

Books Received.

BIBLICAL.

THE NEW TESTAMENT. Vol. III: St. Paul's Epistles to the Churches. Part II: The First Epistle to the Corinthians. By the Rev. Cuthbert Lattey, S.J. Longmans, Green & Co., New York and London. 1914. Pp. xx-72. Price, $0.30 *net.*

KATECHISMUS DER BIBLISCHEN HERMENEUTIK. Von Gottfried Hoberg, Ph.D., D.D. B. Herder, St. Louis. 1914. Seiten 53. Preis, $0.30.

BEITRÄGE ZUR ERKLÄRUNG UND TEXTKRITIK DES BUCHES TOBIAS. Biblische Studien herausgegeben von Prof. Dr. O. Bardenhewer, in Munchen. XIX Band, 2 Heft. Von Dr. Adalbert Schulte. Freiburg im Breisgau, und St. Louis, Mo.: B. Herder. 1914. Pp. 145. Price $1.25.

THEOLOGICAL AND DEVOTIONAL.

SATURDAYS WITH MARY. Compiled by a Client of Mary. With a Foreword by the Lord Bishop of Clifton. Benziger Bros., New York. 1914. Pp. 172. Price, $0.35 *net;* $0.40 *postpaid.*

ALLOCUTIONS ET SERMONS DE CIRCONSTANCE. Par Mgr. Julien Loth. Première Communion. Premiere Messe. Professions religieuses. Marriages. Œuvres militaires. Bénédictions d'églises. Bénédiction de cloches. Inauguration d'orgue. Sermons de Charité, etc. Pierre Téqui, Paris. 1914. Pp. xi-383. Prix, 3 *fr.*

RETRAITE D'ENFANTS. Par M. l'Abbé Henri Morice. Retraite préparatoire à la Communion solennelle. Allocutions sur divers sujets. Pierre Téqui, Paris. 1914. Pp. xxxi-324. Prix, 3 *fr.*

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SWEET SACRAMENT DIVINE. Daily and Other Devotions for Holy Communion. By the Very Rev. Charles Cox, O.M.I., Administrator Apostolic of the Transvaal. Benziger Bros., New York. 1914. Pp. 96. Price, $0.35 *net.*

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CONSTITUTIONS OF THE FRIENDS OF JESUS AND MARY. A Rule of Life for Devout Catholics. By the Rev. Peter Geiermann, C.SS.R. Benziger Bros., New York. 1914. Pp. 24. Price, $0.15; bound in leather, $0.35.

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A Treatise on Religious Vocation. According to the Teaching of the Holy Doctors, St. Thomas and St. Alphonsus. Third edition by a Priest of the Congregation of the Most Holy Redeemer. With a Preface from the Very Rev. Dom Bede Camm, O.S.B. Copies may be had from any Redemptorist Monastery in England and from St. Mary's, Kinnoull, Perth, Scotland. Pp. x-136. Price, 1/- *net*, postage extra.

La Vie Chaste. Par René d'Arzel. P. Lethielleux, Paris. 1913. Pp. 219. Prix, 2 *fr.*

Die Religiösen und Sittlichen Ideen des Spruchbuches. Kritisch-Exegetische Studie von Dr. Alois Hudal, Subdirektor am Fb. Priesterseminare zu Graz. (*Scripta Pontificii Instituti Biblici.*) Verlag des Päpstl. Bibel-Instituts, Rom. 1914. Seiten xxviii-261.

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Adolphe Kolping, le Père des Compagnons Ouvriers. Par Dr. Albert Franz. Traduit de l'Allemand par Berthold Missiaen, O.M.Cap., Docteur en Sciences politiques et sociales. (*Vox temporis*, 2.) Volksvereins-Verlag, M. Gladbach. 1914. Seiten 52. Preis, 1 *M.*

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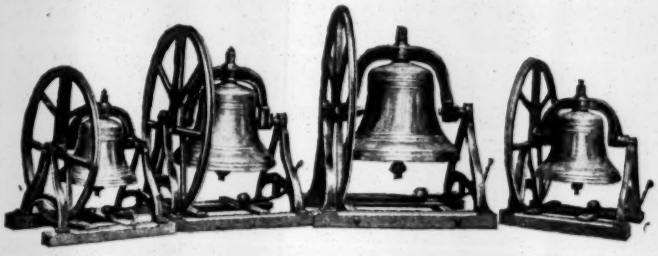

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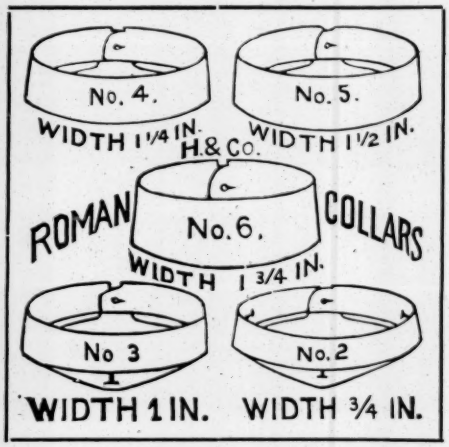

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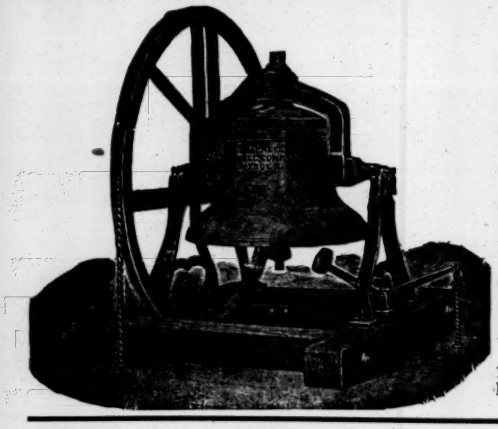

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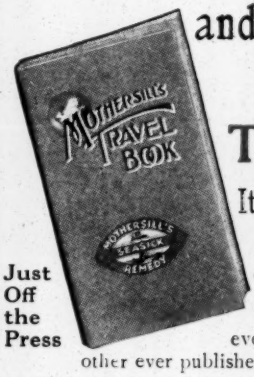

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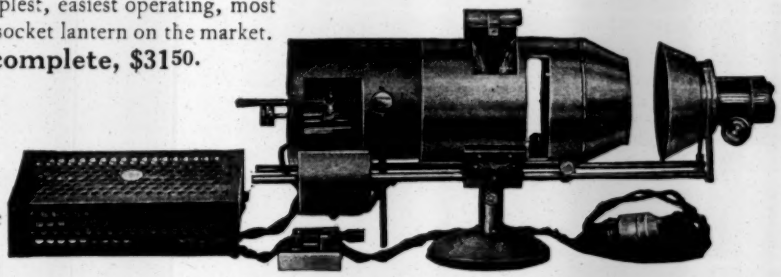

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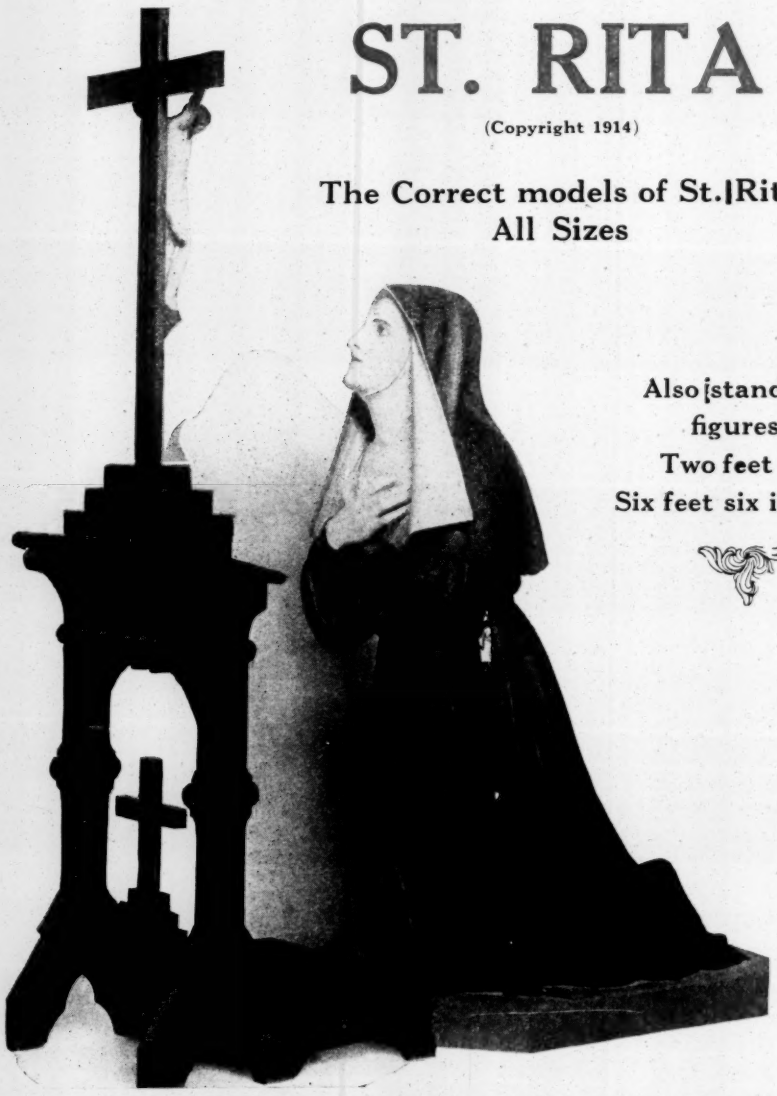

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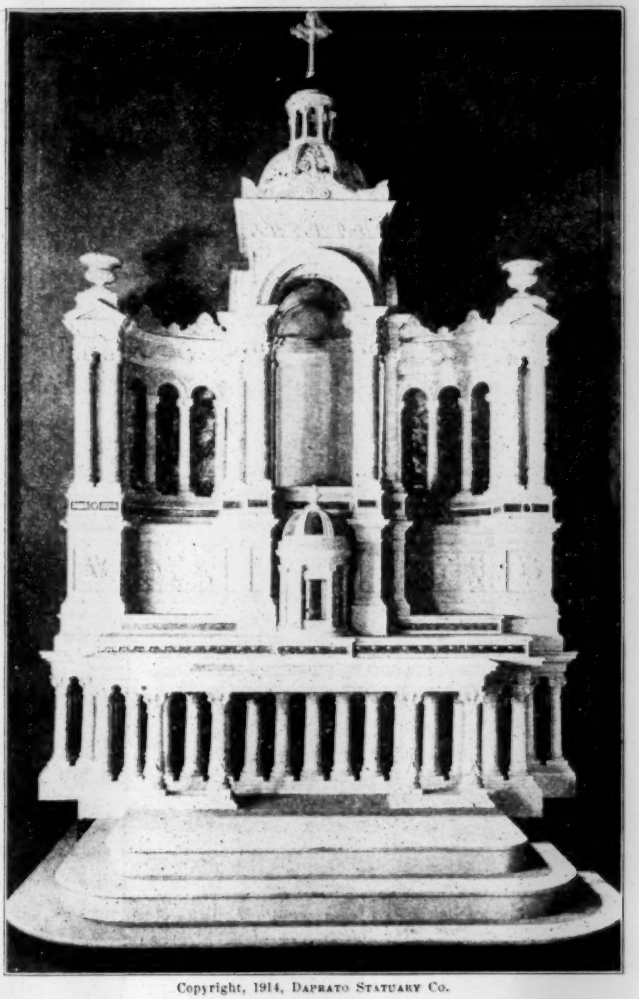

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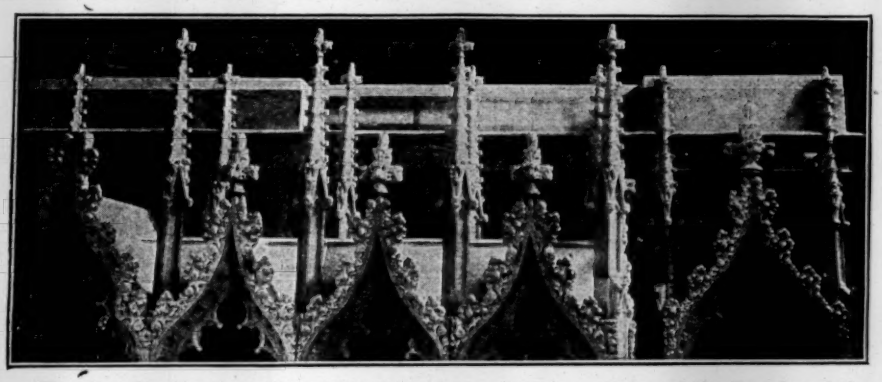

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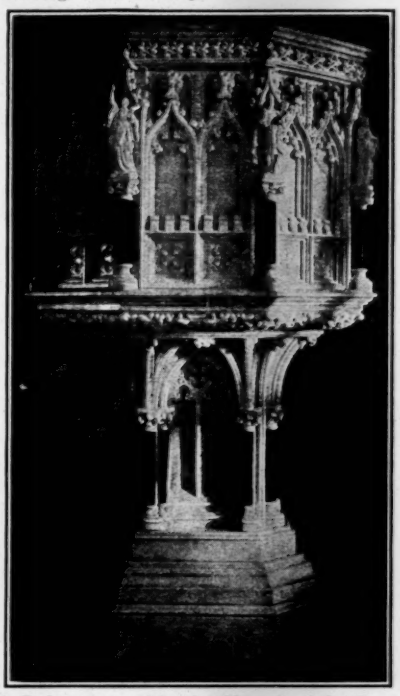

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